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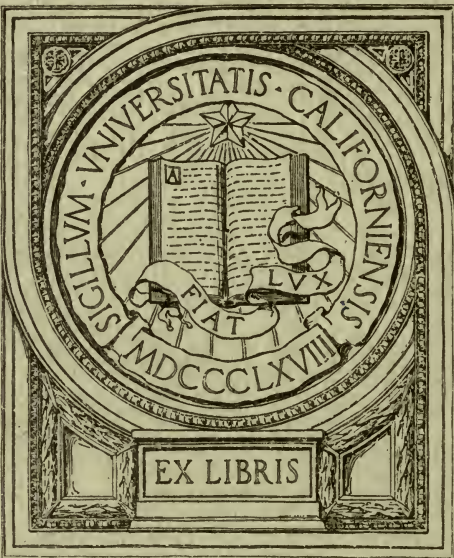
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AN AMERICAN VILLAGE COMMUNITY

BY

FREDERICK JUDSON SOULE, A. M.

Submitted in Partial Fulfilment of the Requirements for
the Degree of Doctor of Philosophy, in the
Faculty of Political Science,
Columbia University



NEW YORK
1909

AN AMERICAN VILLAGE COMMUNITY

A SOCIOLOGICAL STUDY OF VILLAGE ASSOCIATION IN VIEW OF THE
PROBLEM: WHAT DOES THE LOCAL COMMUNITY DO *to itself*
TO INCREASE ITS GROUP EFFICIENCY?

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TO VINU
AIRPORT

PREFACE

This study is the result of an investigation first undertaken in preparation of a Master's essay, submitted at Columbia University, April, 1909. Time and purpose did not then permit as detailed a discussion as was warranted. The scope of the Doctor's dissertation, however, has afforded opportunity for a more extended presentation. During the summer of 1909 the investigation previously begun was completed, and such data were retained as bore directly on the problem suggested by Professor Franklin Henry Giddings: What does the local community do *to itself* to increase its group efficiency?

Although the collection of data has been limited to the past two years, my observation of the activities and tendencies of the community (which for convenience is called Blankton) has extended over the past decade, during which time I have been intimately associated with the citizens and have watched with interest the increase of the social population, the development of the social mind, and the expansion of group coöperation for public welfare. I am therefore able to present many facts from my own experience. Testimony of old residents has also been procured. But for most of the data I have had recourse to the following sources: a history of the town from its early years to 1884; the files of two newspapers, "The Record," 1884-1909, and "The Times," 1896-1909; tax records; census reports; minutes of industrial and economic associations; council proceedings; school reports; college bulletins; minutes of churches and subordinate organizations; and minutes, reports, and records of various other voluntary associations.

I am indebted to many friends and acquaintances who have assisted me in the collection of material; to Professor Giddings, who has directed my study; and to Mr. Henry Wischkaemper, who has assisted me in the preparation of my manuscript.

F. J. S.

New York, December 30, 1909.

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AN AMERICAN VILLAGE COMMUNITY

I

Introduction: The Social Population

Situation

The community studied, like many others of the Great Lake Region, has developed within the past half-century, but being distant from a metropolis, its significance is greater than its population of 3000 might justify. About it are several hamlets and villages, two of which rival its industrial primacy. Court-ing distinction among these communities, it has officially designated itself a City.

The natural features of the district may be mentioned briefly. The elevation is 750 feet. The surface is slightly rolling, well drained by a small stream, and free from swamps. Artesian wells supply mineral water of medicinal qualities. The soil is prevailingly a clay loam, affording abundant opportunity for agriculture. There are no extremes of climate. (See table I.) The average temperature is 46.08°C . The winter is long, extending approximately from November 10 to March 20, and brings heavy fall of snow. Gales are infrequent, hail storms occasional, and electric storms common, especially in May.

Aggregation and Status

Blankton was surveyed and plotted in 1858. A settlement preceded this, however, by five years, when Mr. E—— established a lumber mill and deliberately stimulated a congregation of population. In 1858 the group formed a village organization and took its present name, having previously been called E——'s Mills. It was not incorporated until 1872.

There were several conditions determining location. Timber was abundant, consisting of pine largely, but also of maple, beech, oak, ash, basswood, elm, hickory, and hemlock. There was an extensive supply even in 1884, when the County Historical Record reported that millions of feet were yet to be marketed. A stream was accessible for the transportation of logs. The soil gave promise of agriculture after the lumbering stage, a prospect which was justified, for in 1906 the county was judged the best agricultural section of the state. Finally, means of communication were favorable enough to attract settlers, though by no means convenient. The nearest village upon a railroad was 30 miles away, the road over which mail and provisions were brought being little more than a trail, and the trip by stage requiring three days. By 1861 the founder of the village had secured sufficient state aid for improving the communication.

TABLE I, SHOWING WEATHER REPORT FOR 1908.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Mean Temperature (C)...	23	18	32.5	45	57.5	67	71	67	66	52.5	38	25
Total Precipitation	2.32	4.22	1.85	2.69	8.41	.99	4.31	2.57	.65	.80	2.82	2.49
Total Snow (inches)....	20	35	6	.....	.....	.....	.....	.....	.....	.....	3	23.5
No. of Days Clear.....	15	8	10	11	9	20	18	21	16	15	10	3
No. Days Part Cloudy....	9	5	9	8	13	9	10	8	9	12	10	14
No. of Days Cloudy....	7	16	12	11	9	1	3	3	5	4	10	14
No. of Days Thunder	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Storms .....	.....	.....	.....	.....	9	.....	2	1	.....	.....	1	.....
No. of Days Hail.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....
No. Days Killing Frost	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	.....

After 1860 the community grew with regularity for a decade, on account of the increase of the lumber industry, but the next decade was more static because of the decline in the industry. (See table II.) With the beginning of agricultural pursuits and the systematizing of group coöperation after 1880, the community entered upon a period of continuous development.

The early growth of population was largely by congregation

from neighboring villages and cities. From 1870 to 1880 a genetic growth prevailed, a foreign born immigrant being almost unknown in the community previous to 1884. The nationalities represented among the second and third generation settlers were primarily English, Irish, and French.

TABLE II, SHOWING INCREASE OF POPULATION.

1860.....	70	1865.....	200*
1870.....	404	1875.....	425
1880.....	467	1885.....	600
1890.....	1,649	1895.....	1,800
1900.....	2,047	1905.....	2,500
1909.....			3,000†

*Figures for half-decades are best attested estimates.

†Based on a personal calculation, sanctioned by city officials.

The economic status of the early population was low. The founder of the village was reported to control all the wealth, but his total estate did not exceed \$10,000. Extreme poverty so prevailed that in a famine resulting from fire and financial depression in 1859 Mr. E—*— proved almost sole benefactor to the distressed. The population dwelt in log houses or frame shells and, according to the report of a school teacher, "lived on corn bread, venison, leeks, vinegar pie, and corn coffee." By 1875 there were a dozen places of business, established trades, and a comfortable supply of wealth, most families owning homes valued at an average of \$500.

Demotic Composition

The developing population has resulted in an intermingling of nine races. (See table III.) It will be observed that 1.7% is first generation, 4.5% second, and 93.8% third or over. There have been two primary causes of the small percentage of foreign born. On the one hand the community is small and isolated. Two cities of 40,000, less than 50 miles away, have large percentages of both first and second generation immigrants. On the other hand demand for labor, especially in manufacturing, has been supplied by local or neighboring population. Of the 93.8% a large proportion could be shown to be of many genera-

tions' citizenship. A goodly number of families trace their history to the early colonial period, being for the most part of New England parentage.

It is to be noted in the table that the newer immigration from Europe, that is the Italian, Hungarian, Polish, and Slav, has not touched the city except in the case of the Italian, and that very insignificantly.

TABLE III, SHOWING DEMOTIC COMPOSITION IN 1909.

Nationality.*	First Generation.	Second Generation.	Third Generation or Over.
English		1.4%	40.4%
German .....	.4	.5	22.4
Welsh			11.8
Irish .....	.6	1.3	6.1
Swedish			5.2
French			3.3
Scotch .....		.4	2.2
Jewish .....	.3	.9	1.5
Italian .....	.4		.4
Negro .....			.5

*The calculation is formed on the basis of the writer's personal knowledge of a large part of the population, and also on the basis of family names. Conclusions are therefore only approximate, and in some cases arbitrary, but on the whole are nearly correct.

Historic Periods

The history of Blankton has two clearly marked periods, 1853-1883 and 1884-1909. The first was characterized by limited communication and association, by simple and direct coöperation, and by an undeveloped communal consciousness. The primary industrial interest was lumbering, which fostered individual enterprise to the subordination of social activity, on the one hand demanding a maximum expenditure of energy and on the other hand affording satisfaction of needs. The second period was characterized by developing communication and association, by indirect and complex coöperation, and by wide-spread social activity. The chief industrial interests were agriculture and manufacturing, which gave stimulus to group effort. The impetus of a dominant man and competition with rival villages were other significant causes. A communal consciousness, first evident in 1879, arose to clear expression in 1884. The need of

new industry gave rise to discussion, affiliation, and organization. The second period, in contrast to the first, was one of communal activity. The following study, therefore, is confined to its development, except where facts concerning the earlier period afford a basis for instructive comparisons.

II

Development of Industry

Communal effort has secured for Blankton a well regulated development of industry during the whole history of the town but especially during the years since 1884. To say, however, that communal forces alone have accomplished this would be an exaggeration, for there have been advantages of environment to supplement social effort, and in addition to this the initiative of dominant men has been a decided stimulus.

Environmental forces were more influential in the first than in the second period. Industry was determined by natural resource. Timber was plentiful, yielding large returns at small investment. Enterprises naturally associated with lumbering were almost inevitable. As a result, individual promotion of industrial activity exceeded coöperative effort. It remained for the second period to give rise to association in industry for communal welfare. Table IV will suggest what enterprises have been influenced by lumbering, grazing, agriculture, and other natural opportunities as well as by individual initiative and by coöperative prevision.

Communal Forces

Communal forces have acted directly and indirectly. Direct promotion of industry has been confined largely to a Board of Trade, a discussion of which is to follow. Indirect influence has been twofold. On the one hand the developing community has created new wants, giving demand for manufacturing and mercantile establishments. The demand has been met by individual enterprise. On the other hand the community has de-

TABLE IV, SHOWING THE DEVELOPMENT OF INDUSTRIAL ENTERPRISE.

Industry.	1855	1860	1865	1870	1875	1880	1885	1890	1895	1900	1902	1904	1906	1908
*Saw Mill	1	2	2	1	1	1	1	1	1	1	1	1	1	1
*Grist Mill			1	1	1	1	1	1	1	1	1	1	1	1
*Woolen Mill					1	1	1	1	1	1	1	1	1	1
†Planing Mill							1	1	1	1	1	1	1	1
*Stave Mill							1	1	1	1	1	1	1	1
*Knitting Factory					1	1	2	2	2	2	2	2	2	2
*Table Factory					1	1	1	1	1	1	1	1	1	1
*Hoop Factory						2	2	2	2	2	2	2	2	2
†Cigar Factory							1	1	1	1	1	1	1	1
*Clay—Brick Factory ..							1	1	1	1	1	1	1	1
*Sugar Factory									1	1	1	1	1	1
†Pill Factory									1	1	1	1	1	1
†Furnace Factory									1	1	1	1	1	1
†Cement—Stone Factory ..									1	1	1	1	1	1
†Cement—Brick Factory ..										2	2	2	2	2
*Pressed—Pulp Factory ..										1	1	1	1	1
†Mastic Roofing Fact'y ..										1	1	1	1	1
†Engine Factory										1	1	1	1	1
†Skirt Factory											1	1	1	1
†Hay-Press Factory												1	1	1
†Overalls Factory													1	1
†Blacksmith Shop	1	1	1	2	3	4	3	3	3	3	3	3	3	3
†Cooper Shop		1	1	1	1	1	1	1	1	1	1	1	1	1
†Shoe Shop				1	1	1	1	1	1	1	1	1	1	1
†Tin Shop					1	1	1	1	1	1	1	1	1	1
†Machine Shop						1	1	2	2	2	2	2	2	2
†Harness Shop						1	1	2	2	3	3	2	2	1
†Bicycle Repair Shop ..								1	1	1	2	1	1	1
†Auto Repair Shop										1	2	2	2	2
*Live Stock Company					1	1	1	1	1	1	1	1	1	1
*Hide Company					1	1	1	1	1	1	1	1	1	1
*Hay Company					1	1	1	1	1	1	1	1	1	1
†Coal and Wood Co.					1	1	1	2	2	2	3	2	2	2
*Elevator Company						1	1	1	1	1	2	2	2	2
*Ice Company							1	1	2	2	2	2	2	2
*Telephone Company								1	2	2	2	2	2	2
†General Store	1	1	1	1	1	1	2	2	2	3	3	3	3	3
†One-Line Store	1	1	2	3	4	6	10	18	23	26	31	38	41	38
†Department Store								1	2	3	3	2	2	2
†Tavern	1	1	1	1	1	1	2	3	5	5	5	5	5	5
†Restaurant			1	1	1	2	2	2	3	5	5	4	5	4
†Bakery					1	1	1	2	2	2	3	3	3	3
†Bank					1	1	1	1	1	2	2	2	2	2
†Press						1	1	1	2	2	2	2	2	2
†Livery						1	1	2	2	3	3	3	3	3
†Florist						1	2	2	2	2	2	1	1	1
†Laundry							1	1	1	2	2	2	1	1
†Photographer							1	1	1	1	2	2	3	2

*Enterprises determined largely by natural resources or by industries arising as a result of natural advantages.

†Enterprises determined largely by individual initiative in response to communal demands.

‡Enterprises determined largely by co-operative effort for purposes of group efficiency.

§The present service of the two telephone companies recorded is indicated in table V. It is apparent that they serve as a socializing force through their stimulation to communication.

liberately fostered a public spirit, inspiring the new population, both genetic and congregating, to individual effort for the welfare of the group. Social pressure has created an increasing communal consciousness and a sense of solidarity.

The files of the "Record" since 1885 show hundreds of evidences of this public spirit, which seems to have originated at the stimulus of a dominant man, whose activities are yet to be considered. The fact is stated in the "Record" in 1886: "Blankton had a steady growth until seven years ago (1879), when Mr. B—— located here and purchased much real estate, shortly afterwards beginning the erection of a fine brick block and the famous B—— Hotel and the Sanitarium. Other business men have caught his spirit and, as a result, Blankton is spoken of as the most progressive town of its size in the state. New industries are constantly being added." The public spirit, thus awakened, grew spontaneously, at times being almost clannish. Other quotations from the "Record" indicate this: July, 1885, "The Blanktonians are bound to push industry;" July, 1887, "How to help the town: talk about it; beautify its streets; elect good officers; keep the side walks in good repair; sell, buy, and invest at home; be courteous to strangers; and do not 'kick.'" This is followed by an explanation of the possibility of injuring the town: "Oppose improvements, mistrust public men, run down strangers, refuse to advertise in home papers, refuse to invest at home, ask a stranger a double price for property, and refuse to see the merits of a scheme which benefits others in the community more than oneself." In the same issue is a scathing denunciation of some few who are not public spirited enough to bond the town for \$20,000 for improvements.

That this new social consciousness had a salutary effect upon the economic life of the community is best judged from the marked increase of industry in 1885 as shown in the table. It is to be emphasized, however, that the new impetus came rather

TABLE V, SHOWING EXTENT OF COMMUNICATION BY TELEPHONE.

	Company I.	Company II.	Companies I and II.
Residences	174	228	41
Offices	102	181	93
Farms	130	61	6
Total.....	406	470	140

from natural than organized communal effort. After the first few years of the new social interest, there came organization in the form of Boards of Trade, which were not incorporated and therefore not very stable. Because of the change in membership from year to year, a new organization was often necessitated. Finally, in 1906, a Board of Trade was incorporated, acquiring the right of holding property, a valuable asset to its influence. Inasmuch as this organization is the culmination of the socializing process of the last two decades, an examination of its methods and achievements are in order.

Board of Trade

The Blankton Board of Trade offers membership to "any respectable resident of the city, or any person engaged in the city, and such other persons as the association may approve." According to the rules, "application for membership shall be made in writing to the Board of Directors, who may at their discretion accept or reject such application, persons elected becoming members upon subscribing to the constitution and paying the dues and assessments prescribed." The purpose of the organization is tersely expressed as follows: "The Blankton Board of Trade is a corporation desiring and agreeing to associate to protect the business interests of the city." Upon the members the following by-law is enjoined: "It shall be the duty of every member of this organization to encourage in every way possible the industrial and mercantile interests of the city by talking for and purchasing products of Blankton manufacturers and merchants whenever it is practicable to do so." The specific duties of officers and committees are carefully detailed in the constitution and by-laws. An annual fee of \$3.00 is required. The authority of the society lies in the hands of the Board of Directors, consisting of twelve members. Full control rests with them save as limited in minor matters by the charter and by-laws. This arrangement secures immediate action in times of necessity. Details of business are referred to the following standing committees: Ways and Means, Finance, Manufacturing Industries and Sites, Municipal Affairs, Taxation, Public

Improvements, Arbitration, Railroads, Publicity and Statistics, Good Roads, Subscription, Membership, and Entertainment. Headquarters of the association are in the public building, rooms being granted by the administration. The activities are purely voluntary, salaries being paid to none except a secretary and manager.

During the years since its incorporation, the organization has been effective, and since it has a large and representative membership, its efforts stand as communal activities. All public measures of importance originating in the committee room of the Board of Directors and demanding an expression of public will are presented at mass meetings. Efforts have been confined largely to the promotion of manufacturing. Since 1906 it has considered ten industries of which the following have been secured: a house-heater factory, a hay-press factory, a skirt factory and an overalls factory. Enlargement of previous concerns has also been stimulated. In October, 1906, it called a mass meeting to consider bonding the city for \$20,000 for improvements and manufacturing bonuses. A special election followed, at which a favorable decision was reached by a vote of 387-57. In the cases of the factories located, the method was somewhat as follows. The Board erected or provided the buildings necessary, holding the deed but granting free use. Upon the fulfilment for five years of specified conditions regarding the nature and extent of the output, it was agreed that the title should pass to the company as a bonus.

The most strenuous effort was put forward during the summer of 1909. On account of the financial depression of 1907-1908, the industry of the city had suffered. The most noticeable effect was the gradual decrease of shop forces. In July one of the leading manufactures discontinued most of its laborers. Immediately the townsfolk felt the extremity of the situation; many were required to leave for other cities. The Board of Trade began efforts at once to secure a new and larger industry which would counteract the unfavorable results ensuing upon the late depression. It was finally ascertained that an automobile manufactory of a neighboring city was desirous of a new site. The industry was investigated and found satisfactory. The company

was willing to sell two-thirds stock at \$300,000. Enthusiasm was immediately aroused by mass meetings and newspaper articles. A committee of the Board of Trade began a canvass for pledges of investment. After several weeks effort the required amount was subscribed. A large percentage of the amount, however, was pledged by persons of another city, so that efforts of the Board of Trade were to no avail. The association was not discouraged by this failure but continued investigation with the result that another company was interested by its overtures. The proposals of this company were fully considered by the directors of the association and by the public at large, but the industry was not secured, subscriptions finally being devoted to the establishment of a less significant manufactory.

Other activities than those described have been undertaken by the organization. It has purchased land in advance of a rise of price, suitable as sites for factories. It has stimulated an increase in the output of existing establishments by securing a rebate in taxes for them, this of course being conditioned upon an antecedent proof of the capacity for increase. It has used its influence, though thus far to little success, toward the building of railroad lines through the city. It has investigated mercantile business to ascertain the proportion of products entering local stores and the relative rates of purchase and sale. It has regulated to a degree the laying of sidings from railroads into the manufacturing districts. It has participated in larger social efforts for the improvement of the beauty and sanitation of the city.

A Dominant Man

The development of industry by individual enterprise has been a marked characteristic of Blankton's history during the second period. The same was true, however, of the formative years of the community, when one man's influence greatly affected the congregating group. He and his successor, to the year 1879, were the promoters of milling and mercantile enterprises, investing their capital, giving demand for labor, and stimulating the congregation of population. The influence of neither

of these men compared with the third, Mr. B——, whose activities are so important as to demand attention. At the time he settled in Blankton he was already a millionaire, his wealth having increased to many millions since then. His locating in the community meant much in the new movement that was manifested in the enterprises of the following years. Mr. B—— settled in Blankton with the avowed purpose of making it a good town in which to spend the rest of his life. Since 1880 he has been a dominant force in nearly every industry of importance. In addition to this he has contributed largely to public improvement. His influence is suggested by the following enumeration of the industries of Table IV of which he has been a leading or prominent promoter: grist mill, engine factory, elevator company, sugar factory, produce company, grain and lumber company, and electric light company. In addition to these he has financed a bank, a hotel and livery, and a sanitarium. In large degree because of his influence, a railroad was built through the town in 1885-1886, securing communication with large cities. When first built, this railroad also passed through the rival villages, Jonesville and Smithville by a roundabout course. A stub freight line made the direct route from Jonesville to Blankton. Another road through the town was constructed in 1886-1887, both Smithville and Blankton being on its direct course. This made each village a junction, a prospect so favorable for Smithville that Mr. B—— undertook to remove the older railroad from its former to a shorter route following the old stub freight line, thus cutting Smithville off entirely. This was accomplished in 1891. The motive popularly assigned was Mr. B——'s jealousy of the rival village. This same desire for the supremacy of the community had been manifested previously in the erection of the sanitarium spoken of, an institution of extensive proportions, built in 1884-1885 to compete with a similar one in Smithville.

Mr. B——'s efforts for public improvement, beginning as soon as he located in the community, have been continued to the present day. He has erected public buildings, mercantile blocks, permanent industrial buildings, and, in addition to his private effort for public improvement, has from the first shown a will-

ingness to coöperate with other dominant men or with associations to secure any desired benefit. Any fund raised by popular subscription for the beautifying of public property has always been proportionately increased by his gift. A social interest has clearly been the motive in all his activities thus described. This is made evident by the fact that many of his investments, especially in the cases of the well-equipped hotel and sanitarium, have been maintained at an occasional annual loss. He has been reluctant to retrench for fear of a reaction that might injure the town. As the result of thirty years of such social activity he has secured for the community the fame of a prosperous center and a delightful resort for health and rest.

In addition to benefactions concerned directly with the improvement of the city, Mr. B—— has been a generous supporter of the local college, a Presbyterian institution maintained by the state Synod. At various periods since 1885 he has increased the endowment fund, besides giving annual donations to cover deficit or meet temporary demands. His gifts have put the college on a financial footing surpassing that of many of the older denominational schools of the state.

Another illustration of Mr. B——'s interest in public welfare may be mentioned. To make the industry of the community secure, he purchased large sections of land in the neighboring region, improved the soil, built adequate buildings, and adopted modern methods, thus stimulating scientific farming. Having accomplished this purpose, he subsequently sold the land, attracting purchasers from various parts of the country.

As a consequence of his various activities, Blankton has been enabled to surpass the two rival communities, with whose development there would otherwise have been a parallel growth. Jealousy being aroused in the minds of the citizens of the other villages, Blankton is dubbed a "patronized" and a "one-man" town. The evils of paternalism are not manifest, however. Social interest has not degenerated but has received a wholesome stimulation.

Reactions of Industrial Effort

Whereas the beginning of the second period heralded new industrial activities, the advance over previous conditions was not sufficient to affect the economic life of the community. It was six years after the first manifestation of a new social consciousness that industry received a decided advance. (See table IV.) Blankton then entered upon a manufacturing regime, the important manufacturing industries having been established since that time. The leading products are sugar, butter, gasoline engines, hay-presses, mastic roofing, skirts, and overalls. The capital stock of the several industries approximates \$1,000,000, whereas before 1900 it did not exceed \$150,000. This advance has had several apparent results, important among which is the increase of wage standards. The minimum for common labor had previously been \$.90, with higher grades at \$1.00 and \$1.25. A few branches of mechanical labor had received \$1.50 and \$1.75. Men of the trades—carpenters, painters, decorators, etc.—had received \$2.00. Some skilled workers, especially masons, had been paid \$2.25 and \$2.50. The length of day was invariably ten hours. When the sugar company was organized in 1900, capitalized at \$500,000 and employing during the busy season (October to February) about 200 men, there was a new demand for laborers. The supply was secured largely from residents of the town, most of whom entered upon their duties unacquainted with the machines and methods of work. In spite of this inefficiency, the demand raised the standard of wages so that many left their regular vocations for the new industry. The company set the number of hours at twelve, running two shifts a day. Ordinary help was paid \$1.50, unskilled machinists \$1.75, skilled laborers from \$2.00 to \$3.50. The advance was sufficient to attract many to acquire the art of skilled sugar makers. The benefits of these higher wages were limited to the few months mentioned above, but a reaction was prevented during the intervening period by demands upon labor for the cultivation and harvesting of the enormous crop of beets. Thorough preparation of the soil; thinning of the beets; weeding, hoeing, and harrowing; pulling and “topping;” storing and hauling afforded abun-

dant labor for all unskilled laborers whose services were demanded in the factory during the winter months. Those who had previously shunned field work were willing to engage in it because of the high rate of wages that was maintained. In the busy season the wage was \$2.00 and in the slack period, \$1.25 to \$1.75, whereas job work paid as high as \$4.00 to the industrious laborer. During harvest demand for teamsters raised the wage for such labor to \$3.50 and \$4.00. Thus the wages set by the new industry, though somewhat fluctuating due to exigencies of the season, were much higher than at a previous time. The advance proved a boon to the laborer.

In the succeeding years the other industries were established one by one, each increasing the demand for labor and affording a variety in kind. The engine factory opened in 1905, giving employment to a maximum of 140. The produce and dairy company was organized in the same year, engaging about 50 men. The roofing factory and the others mentioned demanded a somewhat smaller number each. The stimulus was felt in all commercial lines, business increased to such an extent that every branch of industry augmented its forces. The effect was the proclamation that Blankton was enjoying a "boom," followed by an immediate increase of the population. Skilled laborers in the various lines of industry located in the community. Unskilled laborers were attracted by the announcement of a high wage standard. The influx of population did not exceed the demand, however, and the standard of wages remained permanent.

The class of laborers that was most noticeably benefited, outside of the class directly employed by the new industries, was the month laborer on the farm. Although not an integral part of the community, he is so intimately associated with its activities that he deserves mention in this connection. Previously his wages had averaged \$15 a month, board and housing being furnished him in addition. With the increase of day wage, the new demand in the city, and the large increase of labor in the fields, he found two courses open before him, either of which were destined to be favorable. He could leave his work to engage as a day laborer at the normal rate or he could remain and dictate

a rate that would correspond with the economic advance. The former step was generally taken; the farmer lost his month laborer and was forced to pay wages according to the local standards. Immediately there was a complaint on the part of the agriculturist. But a year's experience showed him that his land, because of the new industry, was raising in some cases double what it had before. The dissatisfaction was soon dispelled. In a few years after the beginning of the decade the farmer was prosperous. Within four years the improvement of farm property has been remarkable. Many landholders found a way out of debt for the first time.

Incidentally in this connection note may be taken of the increase of child labor and of the wage standard for children. The period of cultivation of beets corresponds with the vacation period for school children. During the first year of the new industry the demand for workers was so great that the children were called into the fields. It was soon found that they were so agile in thinning the delicate plants that their services were generally as valuable as that of adults. They began to draw a wage as high as their elders, with labor that was not detrimental but rather wholesome. For many laborers' families this wage of the child meant a larger family income, the result being favorable for them in every way.

Attendant upon the rise of the general standard of wages was the improvement of the economic condition of the laboring class. By 1905 the effect of a decade of prosperity was very manifest. There was a more wide-spread distribution of wealth. The laboring class, having settled habits of life, soon found itself on the way to economic independence. The common laborer and factory hand began to accumulate a small savings account. The most common investment was in home property. Builders erected houses of six, seven and eight rooms in the manufacturing district, offering them at prices ranging from \$600 to \$1200, with easy monthly payments. Many of those who secured permanent positions were glad to take advantage of the proposition thus made. Within a few years a new section was added to the city, which came to be designated by many as a "suburb" inasmuch as it was separated from the main part of

the town by a river and an expanse of manufacturing plots. The houses in the new district were soon sold. Available lots throughout the whole community were also utilized, the sale continuing with little fluctation till 1909. Within a few years the laboring class, which to a large degree had been dependent, renting homes, became property owners. In December, 1908, the percentage of the population owning homes had reached a high rate, as table VI shows.

TABLE VI, SHOWING NUMBER AND PERCENTAGE OF HOMES
RENTED (JULY, 1909).

Number of dwellings taxed.....	1,118	Percentage	100.00
Number owned by occupants.....	972	Percentage	84.97
Number rented by occupants.....	146	Percentage	15.03

The satisfaction of the laboring class was insured by the increase of wages and a more general distribution of welath. A prominent indication of this fact is the absence of labor unions. There has been neither formal nor informal labor organization and in fact no advocacy of it. There have been no strikes. The laborer is not disposed to favor the advent of trade organizations. The reason for this is not that labor is better paid than elsewhere in the same section of the state. It is not as well paid as in many larger cities, the wage standards of which the writer has investigated. The explanation is to be found in the fact of a sudden rise of wages in the transition from an agricultural to a manufacturing regime. Accustomed still to the lower standard of living of the previous period, the laborer is abundantly satisfied with his economic status. More extravagant tastes, however, are already being cultivated, which will ultimately result in less satisfaction and new demand for higher wages.

Another attendant circumstance is the laborer's manifest independence as a member of the community. He has become a greater social factor. Rising to the position of property owner and taxpayer, he has acquired a sense of social obligation, has become more liberal in his attitude toward public measures, has taken a new interest in politics—as recent elections show—and

has entered more largely into coöperation for public service. It is significant that in the past five years a larger percentage of laborers have been chosen for city positions than previously.

The economic status of the whole population has been bettered by the advance in industry. The present apportionment of wealth is estimated as follows: one person is rated at more than \$1,000,000; one at more than \$750,000 and less than \$1,000,000; one at more than \$200,000 and less than \$300,000; one at more than \$100,000 and less than \$200,000; five at more than \$25,000 and less than \$50,000; twelve at more than \$10,000 and less than \$25,000. A large number fall between \$10,000 and \$5,000. Salaried men and women seldom receive more than \$2,000. \$1,000 is regarded as an average salary. Yearly incomes of laborers fall below this average as the above wage standards indicate. A very small percentage of the population is in poverty. Destitution and pauperism is almost unknown. With the simple tastes of the population, comfortable livelihood is possible for all. A remarkable testimony of social contentment is found in the lack of interest in and knowledge of modern socialistic propaganda. Both the poor and the well-to-do classes are indifferent, showing satisfaction with present economic conditions.

III

Effort for Good Government

Social Interest

The history of the second period has been characterized by a wide-spread interest and a corresponding participation in organized effort for the regulation of public affairs and the conservation of communal well-being. With a large part of the population, matters of local government have demanded greater attention than the political activities of the county, state, or nation. This is explained by a lack of knowledge of outside issues and their bearing upon the prosperity of the country and by

uncritical allegiance to party. More to be emphasized in explanation of the popularity of local issues, however, is the fact that citizens have direct control over them. Efforts are seen to have definite results. The lesser interest in state and national politics does not imply that elections have been without excitement, diligent campaigning, popular discussion, and speculation upon the outcome. Such phenomena, the usual accompaniment of the political campaign, have been evident. But interest in broad issues, taking the form of consistent rational discussion and balloting, has been lacking. The voters, a small percentage excepted, show a poor understanding of questions having national import, such as the tariff and currency. Slow comprehension of state proposals is also apparent. An instance may be cited of the primary election system, as adopted by the state in August, 1908. In spite of public speeches, its significance was not grasped. At the special election called to decide upon the bill the community was represented by less than half the voting population, 240 votes being polled. This is a fair index of popular sentiment toward radical change.

Form of Government

Interest in local government, however, has been sufficient to secure adequate municipal regulation. The administration has proved a means toward security, equity, economy, and culture. For many years the form of government was a village type, authority residing in a council of seven men at whose head was a president. One weekly meeting was sufficient to regulate details of supervision. The choice of men for this body well reveals that the primary interest in the election was public welfare. The most fit were demanded for official capacity. It was regarded an honor and almost a personal tribute to be chosen for office. None received compensation except the clerk, who devoted much of his time to his duties. Party affiliation was insignificant, on some years only one ticket being posted.

In spite of the general working efficiency of this form of government, it fell into disfavor early in the present decade. With the increase of population, the development of industry, and the

expansion of the educational system, the sentiment prevailed that the village system lacked dignity. A city administration was demanded. To that end the village was incorporated as a city in May, 1905. The act had a remarkable effect upon the social consciousness of the community. Though well crystallized before this, the social mind reached a higher degree of unity. There was common recognition that if the community was to prove worthy to be called a city, all citizens must cooperate heartily to perfect the social constitution. The stimulus was sufficient to make many individuals sympathetic who had previously been anti-social. Complacency, too, gave way to progressiveness. There was new activity on the part of the local administration itself and of social organizations already existing. Impetus was given to the formation of new voluntary associations (See section on Public Welfare), which have accomplished much toward group efficiency. With the change the governing board was enlarged. It now consists of a Mayor, Clerk, Treasurer, two Justices, and from each of the four wards one Supervisor, two Aldermen, and one Constable. It has authority to select the following committees and make the following appointments. Committees: Street, three officials; Fire Department, three officials; Claims and Accounts, two officials; Sewers and Drains, two officials; Ways and Means, two officials; Salaries, three officials; Printing, two officials; Electric Lights, two officials; Health, three officials. Appointments: Street and Weed Commissioner; Marshal; Nightwatchman and Deputy Marshal; Health Officer; Chief of Fire Department; Superintendent of Waterworks; Cemetery Board (three officials); Park Board (three officials); City Attorney.

Elections

Some facts pertaining to election are of significance. The tenure of office is one year, polls being opened on the first Monday in April. Since the adoption of city administration, there have been two parties in the field each spring. Popular sentiment has reacted against the precedent, occasionally accepted in previous years, of a fusion ticket and mere formal election.

This is now regarded as beneath the dignity of a city. Furthermore it is insisted by some that the sharpest possible competition is necessary to insure the highest standard of public service. There is a growing conviction that two tickets are advisable. The party divisions are Republican and Democratic, the former having the ascendancy. Strong, however, as is party allegiance, it does not control the situation at local elections. The personal element plays a stronger role. The Republicans, comprising a large part of the population, are usually able to select candidates who will not be contested on personal grounds; but when they fail, voters promptly over-ride party lines and select the accredited man. Such an instance happened in 1909, when a Democratic Mayor was elected by an overwhelming majority, a precedent not broken since the adoption of city administration in 1905 and broken in only a few cases in the history of the village. Although the personal element primarily determined this departure, nevertheless there were other forces at work which are an undercurrent in every election. In the first place, the issue between the two men was on local option and prohibition. The defeated candidate is an acknowledged opponent of license; he lost many votes on that ground. Again, the issue was one between church and non-church forces. The defeated candidate is a strong churchman in contrast to his opponent. The division of sentiment on this point is due only in part to rational judgment. To a certain degree it parallels the issue previously mentioned, inasmuch as the consistent churchman is traditionally an opponent of high license and usually a hearty advocate of prohibition. This allegiance is frequently a cause for prejudice against the church, men of business standing, who oppose prohibition because of its aftermath of illegality, being alienated from the church because of its party position and its pressure upon persons entering the communion. Thirdly, the election under consideration is typical in regards a division of sentiment existing between business men of the city and men officially connected with the local college, a sentiment manifested only in political activities. The defeated candidate, being a member of the college faculty, was for that reason crippled in a contest with a man who stood in

strong favor with the business element of the population. This prejudice has no other foundation than the aloofness from popular association of college officials, who are limited by specialized interests.

Agency of Social Pressure

Before considering in detail the functions of the governing body, an estimate may be made of the social pressure exerted by the community over the members of the administrative board. Placed in office, officials are almost unlimited save by public opinion. Any tendency to arbitrariness, however, is checked. Action contrary to the common welfare receives immediate public attention. Its fallacy or injustice is undisguisedly criticized in public gatherings, on the street, in the place of business, and in the home. Recognizing that misdeed entails immediate ill consequence, citizens regard an official's offence as almost personal injury. The punishment inflicted is therefore of such a nature that an official's family and friends suffer with him. Matters of criticism cover a wide range. The Mayor is criticized for expensive proposals or lack of diligence in planning public measures, the Justices for favoritism or undue exactions from constituents, Aldermen for serving private or corporational interests, Supervisors for unjust tax levies, and Constables for laxity in enforcing the law. As severe, and in cases more severe, is the pressure brought to bear upon committees and Commissioners. The efforts of all are regulated and tempered by criticism, fear of publicity, and risk of reputation.

Functions of the Governing Board

What the community does *to itself* by means of its administration is best revealed by a description of the functions of the local government. The water system, in part, is owned and controlled by the city. A public fire system gives ample protection to the expanding community. Public property devoted to this purpose is under the care of the committee on Fire Depart-

ment. The management of the department is the duty of a Chief appointed by the Mayor. Small fees are paid the firemen, not as salaries but as recompense for personal expenditure and inconvenience in voluntary service. Regulation of the city park and the cemetery is under the supervision of the administrative board, who refer the management to committees appointed by the Mayor, who in turn engage respectively a park keeper and a sexton at annual salaries determined approximately by the wage standards of the community. The electric light system is not under public control, franchise being granted to a private corporation. Because of unsatisfactory lighting, an increasing public sentiment has recently been demanding a withdrawal of the franchise in favor of municipal ownership. Finally, care of streets and construction of drains and sewers is under supervision of city officials, who delegate this business respectively to a Street committee, a Street and Weed Commissioner, and a Sewer and Drain committee. Further detailed business is referred to appropriate committees responsible to the Mayor. The community owns a spacious public building with offices for public officials, halls for caucuses and public assemblies, headquarters for the fire department, guarded room for the jail, apartments for guardians of public property, etc.

Regulation of public facilities has proven satisfactory. The fire department has reached a high degree of efficiency. The park, cemetery grounds, and the lawns about the public building are kept in admirable condition. The jail rooms are clean, well heated and lighted, and equipped in a sanitary manner. Of the 42 streets, 38 are well graded, gravelled, drained and cared for, being frequently scraped and smoothed; none are paved. Weeds are destroyed but grass is permitted to grow on either side of the roadway except as adjacent property owners dispose of it. No stone curbing is laid except on the most frequented streets, part of which is private expenditure. Walks are made of cement according to legal ordinance. The city deducts about one-half of the amount necessary provided regular application is made and workmanship is under the direction of city contractors. This provision is a detriment when municipal

funds are low, for it checks the construction of walks, property owners preferring to be without walks than to ask for special permit of construction.

Public security has also attended local government. Restriction of intemperance is one of the prominent duties of the present officials. In May, 1908, after a most strenuous campaign, the voters cast their ballots with the county vote for prohibition, the village showing a percentage in harmony with a uniform vote throughout the county. The sentiment against the saloon is strong enough to demand an enforcement of law, and officials are under moral compunction to prevent illegal sale of liquor. In June, 1909, even the drug stores were put under sharp supervision and restricted by a law forbidding the sale of liquors except in the most guarded cases.

The governing board has been able to check public nuisances. It has forbidden riding bicycles on side walks; excessive speeding of automobiles; the misuse of parks by breaking of furniture, destroying grass plots, injuring trees, and cutting drives by heavy vehicles; the injury of cemetery property; and the neglect of private property. •

By legal measures public health has been safeguarded. Stringent laws against expectorating, as already intimated, have been passed. Throwing garbage in back yards has been prohibited, regulations being made for its disposal. Keeping live stock within the city limits is restricted. Water is frequently tested for signs of impurity. Milkmen are required to secure licenses to meet demands for sanitary conditions. Precautions against fire are taken. Fire escapes are required, and at public gatherings members of the fire department are detailed to be on guard with fire extinguishers.

Petty crimes are corrected with credit to the administration. Violations of criminal law and local legislation are few, due to the high moral tone of the community. An examination of the justice court records since May, 1905, has made possible the formation of table VII, which reports the number of crimes, violations of city ordinance, and civil cases tried. Attention is first directed to the number of violations of city ordinance, inasmuch as the number intimates the results of municipal activ-

ity and the degree of public sympathy with local legislation. In the 44 months registered the number of cases was only 40, or 9.4% of the total number before the court.

TABLE VII, SHOWING NUMBER OF CITY ORDINANCE CASES TRIED BEFORE TWO JUSTICES FROM MAY 1, 1905, TO DECEMBER 31, 1908, ALSO NUMBER OF CRIMINAL AND CIVIL CASES.

I. City ordinances (such as selling liquor without a license, breaking health laws, selling milk without a license, breaking regulations regarding the keeping of live stock within the city limits, breaking pool-room regulation, etc.).....	40
II. Criminal	194
Drunkenness	89
Assault and battery.....	40
Larceny	18
Defrauding	18
Truancy	11
Disorderly person	9
Disturbing the peace.....	7
Indecent language	7
Violation of game laws.....	5
Rape	3
Selling under false pretence	2
Pauperism	2
Cruelty to animals.....	2
Non-support	2
Adultery	2
Forgery	2
Injury to property.....	1
Neglect of child's schooling.....	1
Resisting officer	1
Carrying concealed weapons.....	1
Embezzlement	1
Theft	1
III. Civil	191
Total	425

This average would have been reduced, small as it is, had it not been for the lack of conformance with the ordinance demanding license for the sale of milk. Every person in the community peddling milk was prosecuted for failure to comply with the regulation. The difficulties were personal. Owners of milk routes regarded the measure as an insulting reflection upon their business methods. It was justified, however, by the fact that typhoid fever had resulted from improperly handled milk. The resentment of the milkmen was based upon sentiment surviving from the agricultural period that every man's business is his own concern. The incident was a slight but significant victory for communal authority. Other arrests which swelled the number of prosecutions were due to violation of the provision against keeping of live stock. A similar resentment was mani-

fested here, especially on the part of the retired farmers of the town.

Results

Results of communal efforts for good government, other than those already mentioned, are seen in the statistics for crime in the 44 months under consideration. The total number of cases recorded is 194, of which 129 were for drunkenness and assault, 36 for larceny and defrauding. The number of other crimes is insignificant. Inasmuch as the arrests for drunkenness were so many, it is well to ascertain the result of prohibition in effect during the last eight months of the period. In the eight months 16 of the 89 cases were tried, 17.97% of the total number in 18.19% of the time, a rate similar to that of the period of license and apparently indicating the inefficiency of prohibition. But a further examination of the 16 cases revealed the fact that 12 of the persons were not citizens of the community and had not secured the liquor in the city. As one of the Justices put it, "The culprits got their liquor in an adjoining county and came over" to show the 'prohibitionites' how it seemed to have drunkenness in spite of the law." Twelve local cases were docketed, however, for the open defiance of prohibitory laws as follows: drunkenness 4, buying liquor under false pretences 2, selling liquor without a license 2, selling liquor under false pretences 2, giving liquor 2. On the whole the records indicate a practical working of eight months prohibition. Popular testimony corroborates the conclusion.

IV

Effort for Public Welfare

A developing social consciousness has served to inspire residents of Blankton to undertake extensive public improvements during the second period. The new interest has been manifested in the care of property, which previously was disposed

at the arbitrary wish of the owner. Extreme individualism was a matter of communal etiquette, but continued association destroyed the habit. The result became very apparent. Lots were graded to conform with those adjoining. Houses were constructed with a regard to the convenience of neighbors. Out-houses of various sorts were made less obtrusive to those whose residences were near. Artistic arrangement of trees along the streets was begun. Street frontings were made presentable by care of grass and sprinkling of dust. These beginnings of social interest led to public measures. Streets were scraped and rolled as occasion demanded. Barren river banks were adorned with willows and protected by walls and steel railings. On several occasions subscriptions were collected to rid the pond of stumps and make boating more safe and pleasurable. Precautions against damage by flood were taken.

Individual stimulus to public improvements has come primarily from two citizens. The one set an example by erecting structures intended to beautify the town and attract residents and resorters. Places of rest, recreation, and amusement were provided. Effort was made which aroused the district to the need of good roads. The other, an influential woman, created an interest in beautifying lawns and public grounds, setting the example by artistic home gardening. The effects of conscious imitation were soon seen. Grounds about city buildings, schools, hospitals, and factories were plotted with flower beds. School property especially was improved, lawns being trained, walks laid in more artistic manner, shrubs and trees planted at the expenditure of hundreds of dollars.

Civic Improvement League

Group stimulus to improvement has come from a Civic Improvement League, a branch of the national federation, organized in May, 1907, in imitation of the action of a neighboring city. The object of the League is "to increase the public interest in all matter of good citizenship." Membership is open to women; men are admitted as associate members. The organization is directed by a president, two vice-presidents, a record-

ing secretary, a corresponding secretary, and a treasurer, in connection with the following standing committees: Municipal, Educational and Town Improvement, and Forestry. The Municipal committee investigates the conditions of the city and offers measures for good government and public health. The Educational committee examines the requirement of public education and suggests measures of improvement. The committee on Town Improvement and Forestry studies means of beautifying trees and parks and endeavors to create an interest in the preservation of forests, reporting feasible measures. The League works in affiliation with the Board of Trade and the City Council. The presiding officers of both bodies serve the League as an advisory board.

The association began its work by a thorough examination of the city for the purpose of discovering unsightly and unsanitary places, reporting them to the public and demanding a "cleaning up" day. Residents coöperated; yards, alleys, streets, and vacant lots were cleared of refuse. Subsequently an annual "cleaning up" day was ordered. A second measure provided for waste baskets upon the main streets; they were later supplanted by durable steel cans. A third act was the drafting of resolutions which led to legislation against expectoration. Other measures followed upon the success of these. A more general use of sewerage advantages was requested; but no legislation resulted, the measure being regarded a violation of individual liberty. It was further requested that vines be planted to cover rough walls, fences, public buildings, etc., and that abandoned cellars be filled or shut from view by board fences which should not be painted or pasted with bills. An investigation of the condition of shade trees, showing that limbs were obstructing walks in many places and that trees were becoming unshapely because of neglect, led to an ordinance to meet the situation. A protest against the equipment and appearance of the union railway station resulted in the complete renovation of the building and the improvement of the grounds with walks, fences, and flower plots. Efforts of the League also resulted in the improvement of streets, curbs, cross walks, and drives and in the restriction of unsightly advertising signs. A cam-

paign against tuberculosis has recently been undertaken. Public lectures are given and bulletins posted to give instruction on the disease and its prevention. Appeals are made through the press for coöperation in the care of dwellings and selection of foods.

The League has worked somewhat along philanthropic lines. A committee investigates the condition of the poor, reporting cases of extreme need and recommending the kind of assistance most needed. Certain methods of education have also been adopted. Instruction in gardening is afforded the school children. There is occasionally distributed among them literature explaining the culture of plants and flowers. In 1908 they were given 1444 packages of seeds; announcement was made that at the end of season there would be a Flower and Vegetable Show at which prizes would be awarded to successful individuals and schools. The exhibition took place in September, 1909. First, second and third prizes were awarded for the best exhibition of nasturtiums, asters, zinnias, phlox, sweet peas, pertunias, pinks, bachelor's buttons, runner beans, calendula, four o'clocks, and verbena. Similar prizes were given those having the best exhibition of radishes, beans, onions, lettuce, beets, and carrots. There were 77 exhibitors and 300 visitors. Prizes consisted chiefly of flower seeds and bulbs. League committees report that the plan was a success, the flower and vegetable gardens of the community being greatly improved.

One of the most beneficial accomplishments of the association has been the founding of a Free Reading Room for men and boys, funds for which were raised by popular subscription. A store building was rented, equipped with suitable chairs and tables, well lighted and heated, made attractive by pictures and decorations, and supplied with works of fiction and periodicals. Gifts of books, magazines, and furnishings are made from time to time. There are about 300 books and 40 current publications. Attendance is regular, the report in table VIII being a fair representation. Entertainment is afforded by quiet games; in addition an occasional party is given. The club has thus far proven beneficial and promises to develop to larger proportions. The interest of the public has been awakened, and the need is al-

ready felt for an organization that will attract the large number who have no social center.

TABLE VIII, SHOWING AN AVERAGE REPORT OF ATTENDANCE AT THE FREE READING ROOM ESTABLISHED BY THE CIVIC IMPROVEMENT LEAGUE.

Groups Attending.	4.30 P. M.	5.30 P. M.	7.30—8.30 P. M.	8.30—10.30 P. M.
Boys (Young)	31	29	27	13
Boys (High School Age)....	43	30	42	30
College Men	11	6	6	4
Townsfolk (Young)	5	4	7	6
Townsfolk (Adults)			8	10
Total.....	90	69	90	63

Building and Loan Association

Another association, less communal than the Civic Improvement League but having a defined interest in town development is the Building and Loan Association. Membership is limited to residents; officers are influential citizens. It affords a safe and paying investment for those who purchase shares and offers laborers an opportunity of loaning money on easy payments. No loans are granted except for the purpose of erecting dwellings or places of business. An investigation shows that 85% of all loans for home building made in the last decade have been from this source. The report for the year ending July, 1909, shows that the loans amounted to \$3800, individual loans seldom exceeding \$300.

Role of the Newspaper

In discussing the primary stimuli activity for public welfare, attention may be directed to the newspaper. It is a socializing factor. As previously mentioned, the community has supported two newspapers for some time, one now publishing its thirty-first volume, the other its fifteenth. The former enters about seven-eighths of the home of the city; the latter, a few less. Publications are weekly, impression being made on Thursday, the

news reaching the most distant rural communities in time for Sunday perusal. Not only is the paper a medium of news but of advertising as well, a large part of every issue being devoted to advertisements gathered mainly from the city and its immediate environment.

Emphasis will be laid upon typical characteristics. The paper gives a large part of its space to its so-called "locals." The going and coming of the members of the group and their friends and relatives is carefully recorded. Details are mentioned on the ground that in these the population takes greatest interest. Unusual incidents in the everyday life of the townsfolk are eagerly sought. A few "headed" articles fill the column that are not already devoted to advertising. Stock material for such space is found in deaths, marriages, school reports, industrial proposals and changes, social functions, accidents, etc. The paper is also a prominent medium of public announcement, notice being given of all sorts of voluntary associations, occasional assemblies, and social functions. Special columns are reserved for school, college, hospital, church, and lodge news and council proceedings. Space is given to news from rural communities whose citizens can be induced to subscribe for the paper. An account of the market and the announcement of legal transactions complete the usual budget of news. This amount fills four of the customary eight pages. The remaining are filled by "metal" received each week from a state news corporation.

The paper is able to mould public thought to a remarkable degree. To say little of its political influence—for that is commonly understood to be a part of its work—it shapes public sentiment in reference to many matters of public welfare. Both papers of the city are Republican, and therefore come into little competition politically save in proposal of nominees for primaries. They are campaign instruments and offer support to those desiring to run for office. But their influence extends further. They are a decided stimulus to communal patriotism. They create a social consciousness by repeated reference to public needs. Transactions of the Board of Trade receive the greatest attention and highest commendation. Citizens are invited to enlist in public service. Social laxity is condemned. Unsocial indi-

viduals are rebuked. Coöperative measures of all kinds, which aim at the betterment of the city, are praised. Efforts of voluntary associations are explained in detail with generous encouragement. Derogatory news is very carefully censored by the editors, little being printed which might be seized upon by newswriters in rival communities as valuable information regarding the tendency of the town. Epidemics, crimes, and disasters effecting the group welfare are minimized with the deliberate purpose of protecting the group. By uniting public sentiment, enlisting social activity, and guarding community interests the newspaper thus becomes a voluntary stimulus to public welfare.

V

Religious Activity.

Coöperation in Institutionalized Religion

Coöperation for the development of institutionalized religion has been a marked characteristic of Blankton since its earliest days. The pioneer settlers brought with them their religious beliefs and enthusiasm. It was therefore inevitable that the establishment of Sunday schools and churches should follow the founding of a community. Through the town's history public interest in religion has been maintained, and active participation has kept pace with its development. Record of the formation of churches is given in table IX.

Their establishment is seen to have paralleled the growth of the community, new denominations being represented as population warranted. The first church was founded in 1864, the last in 1907. The table indicates that eight of the ten churches owe their origin to the union of families having previous denominational affiliation. These, then, were a natural result of the congregating population. The immediate stimulus was usually a missionary sent out by the state board of the particular denomination, who, in coöperation with the natural leaders he could discover, started a mission church which in time became

TABLE IX, SHOWING THE HISTORY OF THE FORMATION OF CHURCHES.

NAME OF ORGANIZATION.	Formed from Sunday School.	Formed by Union of Families.	Initial Membership.	Year Organized.	Year of Church Erection.
Adventist	*	*	50	1864	1880
Baptist	*	7	1866	1873
Methodist	*	27	1870	1873
Congregational	*	13	1871	1886
Episcopal	*	20	1887	1887
Presbyterian	*	19	1888	†1890
Free Methodist	*	14	1890	1890
United Brethren	*	47	1895	†1873
Catholic	*	\$132	1906	1907
Christian Scientist	*	11	1907	.....

†The Presbyterian organization succeeded the Congregational in 1888, using the building of the latter till 1900, when a new edifice was erected, the Baptist organization purchasing the one formerly occupied in turn by the Congregational and Presbyterian bodies.

‡The United Brethren, organized in 1895, purchased the building formerly occupied by the Baptists.

§Two-thirds of this group is non-resident.

self-supporting. Two churches, the Baptist and the Episcopal, were the outgrowth of Sunday schools formed in an early period. With one exception, all the churches started with a very small group of supporters, development being slow and dependent upon the continuous efforts of the members. Only three began with more than 27 persons. That the first had as many as 50 was due to an enthusiastic revival. Newly organized churches usually worshipped in homes or public halls. Erection of edifices followed as soon as funds permitted, because strong desire for a suitable church home was characteristic of the groups.

In table X is given the growth of church membership, a normal development being evident. Two of the churches, the Methodist and the Presbyterian, have been close rivals, their numbers surpassing the other organizations. Each has striven for popularity, but favor has rested with the latter since it is the college church. The Baptist and Episcopal organizations are secondary in numbers; the others are even weaker, with the exception of the Catholic which in three years has made a strong appeal. It would be unsatisfactory to turn from a numerical

TABLE X, SHOWING GROWTH OF CHURCH MEMBERSHIP.

Name of Organization.	1864	1866	1870	1871	1880	1884	1887	1888	1890	1891	1892	1893	1894
Adventist	50	46	40	40	24	27	23	23	20	21	20	18	19
Baptist		7	18	21	31	40	43	44	52	58	60	61	68
Methodist			27	29	81	110	119	126	132	147	156	162	173
Congregational				13	70	54	55						
Episcopal							20	34	48	48	47	50	50
Presbyterian								19	117	121	136	152	181
Free Methodist									14	15	19	22	25
United Brethren													
Catholic													
Christian Scientist													
Total	50	53	85	103	206	231	260	246	383	413	438	465	516

Name of Organization.	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
Adventist	18	18	19	19	19	20	20	17	17	16	15	15	15	15
Baptist	75	75	81	84	92	100	132	157	158	197	180	178	165	130
Methodist	190	190	198	208	214	219	227	236	247	259	278	297	274	270
Congregational	52	57	66	74	79	86	94	96	96	99	102	104	104	112
Episcopal	190	192	189	181	182	186	211	219	219	223	223	236	254	260
Presbyterian	27	34	44	56	48	43	36	35	32	35	49	41	43	48
Free Methodist	47	41	39	42	44	66	66	65	71	51	40	43	42	46
United Brethren												132	206	248
Catholic													11	16
Christian Scientist														
Total	599	607	636	664	678	720	786	825	850	880	887	1046	1114	1145

consideration of the churches without comparing their growth with the increase of population. In table XI is recorded the percentage of the population engaged in church activities at the beginning of the decades since 1870, including also the year 1908, with an estimated census of 3000 persons.

TABLE XI, SHOWING THE PERCENTAGE OF THE POPULATION ENGAGED IN CHURCH ACTIVITIES AT THE BEGINNING OF THE DECADES SINCE 1870.

	1870	1880	1890	1900	(1908)
Census	402	467	1,649	2,047	3,000
Church Membership	85	206	383	720	1,145
Percentage	21.11	44.11	23.22	35.12	38.16

It will be noticed that the percentage was the greatest in 1880. At that time the community was almost static. There was little economic development and consequently a small influx of popu-

lation. The population was homogeneous and prevailingly genetic. As was seen, communal consciousness had not been awakened. Voluntary associations were few. The church was therefore a social center. With the beginning of the second period in 1884 there was an increasing congregation of population. Heterogeneous elements in the social group meant varied interests and new forms of association. Many were estranged from ecclesiastical affiliation. Inertia kept many of the congregating group from the church. The result was the small percentage of 1890. As the community tended toward homogeneity during the next decade the percentage increased but at a rate that was more gradual after 1899 because of the new economic interest and the corresponding diversities of social activities. From this development the conclusion is clearly warranted that church affiliation increases with social homogeneity and fluctuates with the introduction of heterogeneous elements in the population and the rise of new interests attending economic expansion.

The extent of public interest in religion is indicated by the economic investment in institutionalized religion as well as by the participation in the regular activities. (See tables XII and XIII.)

TABLE XII, SHOWING PAST AND PRESENT INVESTMENT IN CHURCH PROPERTY.

Name of Organization.	1883	1900	1908
Presbyterian		\$19,000	\$20,000
Methodist	\$3,000	11,400	12,000
Baptist	2,000	4,500	4,800
Episcopal		3,000	5,000
United Brethren	1,800	2,000	2,500
Adventist	1,800	2,000	2,000
Free Methodist		1,600	2,000
Catholic			7,000

As far as possible, the figures of church expenditures for local purposes have been ascertained and enumerated in table XIII, record being made for every five years since 1870.

These are sufficient to indicate the tendency under consideration. In case of each total amount, it is safe to say that it was the maximum of economic possibility. The treasurers of the five churches whose financial records were secured give testimony to the difficulty of raising even the necessary budget. No church

TABLE XIII, SHOWING CHURCH EXPENDITURES FOR LOCAL PURPOSES, NOT INCLUDING SUMS EXPENDED FOR ERECTION OF CHURCH EDIFICES.*

Name of Organization.	1870	1880	1885	1890	1895	1900	1905	1908
Baptist			\$355	\$500	\$590	\$707	\$1,115	\$1,624
Methodist	\$335		673				1,900	2,388
Presbyterian				810	1,699	1,791	1,699	1,741
Free Methodist				206	220	299	481	511
United Brethren					235	476	579	465

*Churches not mentioned are omitted because of insufficient data.

has an endowment, so each year's expense is met by a voluntary subscriptions.

Socializing and Unsocializing Effects of Organized Religion

The church has had a favorable influence as a stimulus to benevolence and philanthropy. Each organization has a benevolent fund from which small amounts are drawn from time to time to succor those in need, especially the sick. Missionary appeals receive liberal response, foreign work being most generously supported, Home and State Missions ranking second and third. Besides offerings for Publication Societies and Aged Ministers' Homes, further gifts are insignificant. It has been difficult to ascertain the total contribution of the individual churches for the years since 1872. The results secured, presented in table XIV, indicate to a degree the benevolent spirit of the religious bodies. Taking the figures for the year 1906, a total of \$1754.87, it will be found by a comparison with table XIII that 25% of the church expenses were for benevolence, an evidence of a developed social interest. The per capita average is \$2.18.

Sufficient data to determine how far the benevolent offerings were effected by economic conditions could not be procured. The testimony of leaders in church activity makes the effect insignificant, fluctuation depending more upon the methods and enthusiasm of pastor and finance committees. If this is true, it implies an emotional rather than a rational basis for giving.

As a stimulus to culture, the church has also been a socializing factor. The cultural influence of pastor over people is a

TABLE XIV, SHOWING CHURCH BENEVOLENCE (NEAREST FIGURES IN DOLLARS).

YEAR.	Baptist.	Methodist.	Presbyterian.	United Brethren.	Free Methodist.
1908		\$393			\$36
1907	\$150	276	\$992	\$67	48
1906	360	311	997	37	50
1905	362	268	259	44	42
1904	300		326	21	31
1903	233		648	50	44
1902	196		484	75	
1901			290	44	40
1900	74		267	48	
1899			203	25	
1898	139		459	29	
1897			298	35	
1896			437	42	
1895	167		495		
1894			408		31
1893	158		462		
1892			175		
1891					
1890			62		
1889			159		
1885		161			
1884	7				
1872		7			

fact needing little emphasis, for he is usually the best educated man of the group. Then, too, the modern sermon demands not merely statement of dogma but reference to science, history and literature. In consequence of the influence of a college in the community, the people are trained to desire "intellectual sermons," and they expect the preacher to be instructor as well as priest. There is admiration for the "scholarly preacher," which indicates a high estimation of the educational function of the pulpit.

The form of service advances the culture of the regular church-goer. Especially is this true of the singing. Many persons get their only vocal instruction in the church service. Those desiring to sing in choirs are always welcome, receiving the assistance of the leader, who is usually one of the most efficient singers of the society.

Various types of instruction imparted by the affiliated societies of the churches elevate the grade of culture. The Sunday school

is the most influential. At the beginning of 1909 there were enrolled in the eight Sunday schools about 800 scholars, of whom 700 were regular enough to be definitely trained. Superintendents testify to a diversified influence on the part of the organization, the moral suasion being most strongly emphasized. Children are warned against all sorts of vice. Teachers are able to watch the effect of their instruction and because of familiarity with the home life of the scholar, his temptations and environmental obstacles, to deal with him according to his individual need. The Sunday school thus supplements the work of the home and accomplishes what the public school is unable to do. It also serves as an agency of instruction in discipline, music, history, dogma, and religious faith. There is serious effort to inculcate in the young a spirit of reverence for sacred times, places, and associations; a spirit of respect for superiors; and a spirit of patriotism and loyalty to the state. The child's play instinct is recognized and opportunity is given for its expression in picnics, parties, contests, cantatas, and exhibitions.

Next in importance is the Young People's Society. In three of the churches, the Baptist, Methodist, and Presbyterian, there are such societies of nearly two decades' standing. The statistics of membership are given in table XV.

TABLE XV, SHOWING THE GROWTH OF MEMBERSHIP IN YOUNG PEOPLE'S SOCIETIES.

Church.	Name of Organization.	1890	1892	1894	1896	1898	1900	1902	1904	1906	1908
Baptist	Young People's Union	18	20	25	26	26	20	42	50	38	32
Methodist	Epworth League .....	.....	.....	29	31	35	42	47	56	68	60
Presbyterian ...	Christian Endeavor ..	.....	.....	.....	20	22	27	30	36	35	31

The cultural benefits afforded members of this type of organization are several. Demands made for leaders and committees workers develop an executive faculty. The activities form a selective process for the making of church workers, so that the church looks regularly to its young people for efficient leaders. Junior Young People's Societies are formed on the same basis as the senior societies and serve much the same purpose. Ladies' Aid Societies develop a spirit of fraternity among

the women and through their emphasis upon benevolence are an invaluable help to the missionary enterprises of the various churches. The Woman's Missionary Society, represented in five churches, serves a double function, conducting courses in mission instruction and exerting practical efforts for raising funds.

Through the agency of its ideals the church has proven a stimulus to concerted volition. Foremost among these ideals have been harmony and mutuality, both an outgrowth of the Christian gospel of brotherhood. One of the severest criticisms that can be brought against the church is that it is "divided." Churches have recognized that this criticism is dangerous, for some of the membership will surely withdraw only to increase the ranks of another organization. Insistence on unity is therefore determined, and subordination of individual to group interests is constantly demanded. Concerted volition results. An unharmonious church member receives the "social frown," and against such a one the church protects itself by calling him "unspiritual," "lacking in grace," or by saying that he has "never been converted." The ideal of mutuality is enforced especially in regard to the finances of the society. Of course many members are unable to contribute heavily, in which case the natural tendency is to pay nothing rather than give an insignificant sum. Against this the argument is presented that it matters not how much one gives provided he give "as the Lord has prospered him" and "of a cheerful heart."

Persistent activities of the church conserve public welfare. Alliance with the cause of temperance is habitual. In the past three decades every petition for a vote upon the abolishment of saloons has originated in the churches. The pulpits have often been the campaigning platforms for local option; preachers have been leaders; and laymen have willingly given the necessary funds. Legislation against profaning the sabbath has also been advocated by the religious bodies. The churches have not, however, shown any enthusiasm in creating further a spirit of civic patriotism. The community suffers by their failure to impress upon the individual the duty of appearing faithfully at the polls to meet the issues of election—by not making civic duty Christian duty. There has been a reluctance to "mix politics with religion."

The preacher is liable to severe criticism who discusses political measures from the pulpit. To no great extent, then, has the church attempted to influence civic regulation directly, but its few efforts have been successful.

Whereas the churches have had a salutary effect upon the community by their socializing activities, nevertheless the lack of church unity due to denominationalism has had an unsocializing result. With a present population of 3000, there are (as table X indicates) 1145 church members, not allowing for the few who are non-resident. Although about 38% is thus affiliated with the church, that number is divided into ten groups, the largest of which forms only 9% of the total population. Recognizing that for a possible group coöperation of 1145, there is substituted a competition of ten groups, all inefficient to a certain degree because of limited resource, it stands to reason that denominationalism is unsocializing. Money and energy is expended in competition, whereas, if devoted to coöperative efforts, it might permit the achievement of results now unattempted. After careful observation the estimate is made that at the best attended service of the Sabbath about 800 persons are present as an average, a small percentage of these being non-church members. One, or at the most two, church edifices would accommodate such attendance. A large amount expended in the maintenance of the ten churches is wasted. (See table XII, which gives the present investment in church edifices.)

Not only is the present system wasteful; it is also the cause of inefficiency in leadership. The extent of this limitation is suggested by table XVI, which shows the salaries of the pastors of the various churches.

TABLE XVI, SHOWING PASTORS' SALARIES (1908).

Presbyterian.	Methodist.	Episcopal.	Catholic.	Baptist.	Free Methodist.	United Brethren.	Adventist.	Christian Scientist.
\$1,500	\$1,200	\$1,100	\$1,000	\$850	\$500	\$400	*	*

*No pastor.

Frequent pastoral changes (See table XVII.) give further evidence. The proximate reasons for this frequency are several.

TABLE XVII, SHOWING THE FREQUENCY OF PASTORAL CHANGES.

Baptist.	United Brethren.	Free Methodist.	Presbyterian.	Catholic.	Methodist.	Episcopal.
1867	1895	1890	1888	1905	(since 1896)	(since 1891)
1876	1897	1891	1891	1907		
1880	1899	1893	1895			
1887	1900	1895	1900	.....	1896	1891
1891	1903	1897	1904	.....	1898	1901
1892	1904	1898	1908	.....	1900	1906
1895	1905	1900	.....	.....	1902	1908
1896	1906	1903	.....	.....	1904	.....
1899	1907	1905	.....	.....	1908	.....
1900	1908	1907	.....	.....
1900	.....	1908	.....	.....
1903	.....	.....	.....	.....
1906	.....	.....	.....	.....
1909	.....	.....	.....	.....

In some cases a new leader was demanded to attract new persons and thus retain the desired rate of church membership. In other cases the tastes of the people exceeded the purchasing power of their funds, and they sought a change in hopes of better satisfaction. Occasionally a church could not retain a man because of inability to pay a salary which he could command elsewhere. Generally speaking, the ultimate cause of the frequency of change has been economic, for the churches paying the lowest salaries have had the greatest frequency of pastoral changes.

The unsocializing effect of denominationalism is further seen in its stimulus to class feeling. The process is explicable. At the formation of a church society there are a few leaders who impress their stamp upon the group. With its growth a process of selection arises, only those joining or persisting who have points of contact with the body as it is. Ultimately several churches, growing up side by side, have assumed different types. One has come to be called the "popular church," another the "church of the well-to-do," another the "church of the intellectual class," another the "social church," and another the "poor man's church." In so far as this is a conscious selective process, it acts against group efficiency.

It can finally be said that the differentiation of church bodies has tended to exalt competition where, according to Christian principles, there should have been coöperation. In spite of an avowed ideal of service, the churches have too often subordinated that ideal to numerical and financial supremacy. Proselytism, also, has been manifest as well as intolerance and disagreement on plans demanding common action.

VI

Educational Activity

Growth of the School System

Blankton has shown its greatest educational initiative since 1884. In the early period opportunities for education were meagre, because communal consciousness had not reached a stage of sufficient unity to demand adequate instruction. In 1880, when the population was only 487, the community was satisfied with a school of eight grades directed by four teachers. With the congregation of a new element in the subsequent half-decade the inadequacy of the system became apparent. A new structure superseded the old frame one; new teachers were secured; a twelve grade curriculum was inaugurated; a library was installed; and physical and chemical laboratories were equipped. There was offered new instruction in music, drawing, and painting. A kindergarten department was not established until 1904, whereas manual training has only recently been inaugurated.

The public, now awakened to the need of a comprehensive education, set about to attain good management. School officials were elected with new consideration and placed under more severe pressure. Careful reports were published after the annual school meeting in August. Failure to advance the school to a rank with neighboring schools of older standing was sharply criticised. A continued public interest resulted in the choice of competent boards, whose efforts placed the school on the approved list of the state university in 1897, giving graduates the right to

enter the university without examination. Special effort was made from year to year to improve instruction in music and art. Commercial training was added in 1897, the same year that free text books were provided. Gymnastic exercises were inaugurated in the grades, as well as fire drills for the whole school. A High School Athletic Association was placed upon a sure footing by an annual appropriation from the school board.

Attendance had grown to such an extent by 1905 that a grade school was erected at a cost of about \$20,000 to accommodate the kindergarten and the four lower grades. The present status of the system is indicated by the superintendent's report for 1908-1909. (See table XVIII.)

TABLE XVIII, GIVING THE STATISTICAL SCHOOL REPORT FOR 1908-1909 AND INDICATING THE PRESENT STATUS OF THE SCHOOL SYSTEM.

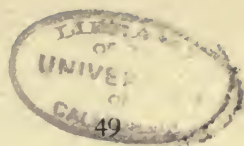
Number of children in district over 5 years of age and under 20....	773
Number of such attending school during year.....	716
Number of children in district between 14 and 18 years of age.....	245
Number of such attending school during year.....	230
Number of non-resident pupils	46
Number of days of school.....	193
Total attendance	10,876.15
Average daily attendance.....	558.86
Percentage of attendance.....	95.8
Number graduated from eighth grade during year.....	41
Number pursuing studies above eighth grade.....	125
Number graduated from high school during year.....	14
Number of teachers (regular and supply).....	31
Number of men teachers	2
Number of women teachers (regular).....	17
Number of women teachers (supply).....	12
Number of volumes in district library.....	2,200
Number of volumes added to district library during year.....	125
Number of school houses	2
Number of U. S. flags with staffs.....	2
Salary paid teachers	\$11,417.53
Salary paid men teachers	2,300.00
Salary paid women teachers (regular).....	8,175.00
Salary paid women teachers (supply).....	942.53
Amount paid for library books and care of same.....	82.48
Amount paid for new apparatus	738.49
Amount paid officers	254.00
Amount paid for free text books.....	2,419.35
Total annual expenditure.....	\$18,843.92
Value of school property.....	\$75,000.00
Indebtedness for which bonds have been issued.....	16,000.00
Total indebtedness	16,000.00

An American Village Community

Group Stimulus

Although the management is in the hands of board, superintendent, and teachers, nevertheless the control of the system belongs ultimately to the group. Board officials are paid no salaries, serving at the wish of the community and in the interest of group efficiency. They are strictly amenable to the wishes of the public. Residents show a willingness to be taxed for all reasonable improvements. The expense of a new building, annual repairs, extensive grading of lawns, free text books, additions to library and laboratory, higher salaries, and commencement appropriations is accepted without opposition. Back of this is a dynamic of interest manifested in various ways. There is the usual visiting of school exercises. Influential men of the town frequently address the students at chapel. Parents are daily visitors in the grades. Exhibitions at Thanksgiving, Christmas, St. Valentine's day and Easter are attractive to many. Debates, oratorical contests, football and baseball games and class day, baccalaureate and commencement exercises interest large crowds. Some significance, also, is afforded by the social recognition given members of the school board, superintendent, and teachers by virtue of their position. Of greatest weight is the popular valuation of educating the young, a fact not seen before the rise of concerted volition. Its growth was manifested first in an emphasis upon the necessity of grammar school education, then upon high school, and finally upon collegiate. With the development of the sentiment the truant laws were crystallized into stern injunctions, against which some rebelled. When their argument of financial inability fell to the ground they were gradually won over to favor strict enforcement. This valuation is due in part to the fact that parents, having been deprived of instruction in their youth, desire it for their children. The main reason is economic. It is maintained that the educated youth stand a better chance to rise above the parents' standard of living. High school education is seen to be a path to higher technical training, which is favorably regarded, especially the professions of law, medicine, and engineering.

Certain tests are placed upon the educational system as a con-



sequence of this valuation. A primary test is the ability of the school to create a desire for advanced training, particularly the technical sort; nor has it failed, inasmuch as a large percentage of graduates have entered professional activities. A secondary criterion is the pedagogical skill of the teachers, together with their standards of scholarship. In later years, however, the sway of the latter test is extending, as the community acquires a higher standard of education and becomes more critical of the real merits of instruction.

External Stimulus

In addition to direct efforts for the development of a school system, strong impetus has come from the state synodical college located at Blankton. This institution, founded in 1884 and supported by the Presbyterian churches of the state, cannot be attributed to the communal activity save as the latter has assisted its growth through the aid of legislative officials and prominent citizens. The college has wielded a considerable influence upon the education of the town. A brief description will make this clear. It has six divisions: College, Academy, School of Pedagogy, Commercial School, School of Music, and School of Art. According to the annual bulletin of May, 1909, there is a faculty of 25 and a students body of 293: College (including Pedagogical department) 118, Academy 39, Commercial School 46, School of Music 127 and School of Art 36, of the total number 73 being matriculated in two or more schools. With its diversified curriculum the college has appealed strongly to the youth of the city. On the basis of the report of 1909, table XIX has been formed to show the percentages of local students in each of the six departments of the institution. The figures indicate that the students, excepting those of the college proper, come from the immediate vicinity.

Because of the proximity and low expense many are attracted who might not otherwise attend college. The Academy, having at present a three year course but formerly a four year, has been a competitor to the high school. It at one time offered free tuition to those residing in the city, but this advantage was not ac-

TABLE XIX, SHOWING THE PERCENTAGE OF LOCAL STUDENTS
IN EACH OF THE DEPARTMENTS OF THE SYNODICAL
INSTITUTION.

Name of Department.	Percentage.
Collegiate (Including Pedagogical).....	16.94%
Academic	23.07
Commercial	35.71
Music	45.79
Art	36.00

cepted by many because of loyalty to the high school. The three remaining schools, offering excellent instruction at a nominal cost, with no organized competition, have been well attended.

This influence of the college for more than two decades has stamped a definite impression upon the educational standards of the community, so that much of the educational activity of the latter can be recognized as a reaction of it. Not only those who have attended classes have been moulded. All the citizens are in constant intimacy with the institution. They visit class rooms, hear lectures, addresses, recitals; and attend literary contests and publics, thus absorbing the ideals of those about them, unconsciously creating new sympathies.

Increasing numbers of high school graduates have come to desire college training. (See table XX.) The result of combined

TABLE XX, SHOWING THE INTEREST OF HIGH SCHOOL GRADUATES IN HIGHER EDUCATION.

PERIOD OF YEARS.	To College.	To Local College.	Graduated from Local College.	At Local College from 1-3 Years.
1887-1907	43.28%	29.53%	*14.09%	15.44%
1887-1897	23.93	10.87	4.35	6.52
1898-1907	50.48	37.86	*18.54	19.44

*Taking the number of high school alumni of classes 1904-1907 who have graduated or will probably graduate from the college in the years 1908-1911.

influences is seen in the improved social personality on the mental side. (See table XXI.)

TABLE XXI, SHOWING AN ESTIMATE OF THE IMPROVEMENT OF SOCIAL PERSONALITY.

Social Class.	Percentage of Population.	
	1884	1909
High Vitality	80%	70%
Medium Vitality	15	25
Low Vitality	5	5
High Mentality	5	5
Medium Mentality	60	80
Low Mentality	35	15

VII

Types of Social Pleasure Resulting From Communal Co-operation

Blankton has developed very definite forms of social pleasure since the beginning of the second period. With their crystallization there has been a contemporary tendency toward organization because of a growing recognition that it protects and makes permanent any existing amusement. Generally the organization adopted has been loose but has been considered adequate as long as it affected perpetuity. The prevailing result has been salutary. Barriers of individualism have been broken down, and new coöperative measures—egoistic, at first, but increasingly altruistic—have been stimulated.

Pleasures of Physical Activity

Previous to 1884 there were very few forms of organized pleasures of physical activity. Associations for the unification of prevailing amusements were scarcely known. This is remarkable considering the fact that pleasures of this type were relatively predominant. A robust, laboring population, in the barrenness of emotional and intellectual pleasures, developed the physical sort; but the individual sought his own amusement, depending on others only when reciprocity was necessary to the sport itself.

There was interest in hunting, fishing, boating, swimming, skating, wrestling, running, jumping, boxing, riding, and driving. A number of old men in describing early pleasures repeatedly emphasized their individualistic features. Coöperation was determined only by the occasion, whether it was joining forces for the skating or hunting party or a wrestling watch, and the social bond was broken at the moment the common end was attained.

These pleasures had certain characteristics which later coöperative activity eliminated as soon as artificially controlled. First, early amusements were boisterous. The expression of emotion was unchecked. Gratification and dissatisfaction ran to extremes; consequently a crowd was often led to hilariousness or violent pugulistic encounters. Again, pleasures was prompted by a spirit of exuberance rather than a desire to excell. Finally, in so far as an element of skill entered in, pleasurable activity was egoistic. It was the victory of the individual that was uppermost. The enumeration of sports already made shows that those were in favor which were conducive to individual achievement. This affords evidence that the population was not socially minded. Subordination of group to individual interest still prevailed.

With the advent of a communal consciousness physical pleasures presented a different aspect. Coöperation became continuous. Organizations were formed. Individuals manifested sociality. Forms of pleasure were adopted to give opportunity for group action. Club contests became increasingly popular. The change of sentiment is revealed by the pleasures that came into favor: baseball, football, tennis, golf, bowling, roller skating, and drilling, all of which developed new features. The boisterous element was less striking. Enthusiasm remained characteristic but was controlled by an increasing conventionality. It might seem necessary to make an exception of football and baseball, inasmuch as both games call forth excessive "rooting;" but the cheering of such a crowd is imposed to a large degree upon the individual and cannot be taken wholly as a measure of the boisterous emotion of the individual himself. The fact that the individual is reluctant to express himself save with the expression of the crowd is evidence of this. The systematic and regulated cheering is social, having behind it a purpose of control

over the players rather than being a burst of over-mastering feelings. In so far as the boisterous element remains, it is socialized, that is, it is made to serve group purpose.

Furthermore, games were promoted less by a mere prodigality of energy and more by the physical element of desire for supremacy. Contests therefore became more attractive to crowds, for they could participate in this desire and its gratification, whereas formerly this was denied. The egoistic element, also, was superseded by that of group interest. A player found new pleasure in winning for the club or the community. At the same time the group began to take an interest in the individual and the representative teams, expressing it in "standing by the fellows" and "supporting the team." To attend contests even at inconvenience and give financial assistance became a public duty. The custom of closing places of business on the occasion of important games also prevailed.

It has been mentioned that the primary stimulus to these contests was the desire to excell. This desire was not at first permitted to master the spirit of sportsmanship. The group strongly insisted upon fair play and greeted with equal enthusiasm the "good work" of visiting and home teams. But slowly the craving for mastery created favoritism and professionalism. Injustice to opponents was at times unchallenged. Unqualified players were occasionally enlisted. Games began to be enjoyed less for their sportsmanship than the chance they embodied. Betting and gambling were countenanced, with the result that the tendency became disastrous to group efficiency, whereupon sentiment reacted. Clean sport was demanded, the "ringer" was condemned, betting was challenged. In the college and high school the sentiment was fostered by the instructors, and in the community at large by the press and public comment.

The prevailing pleasures of physical activity are recorded in table XXII. It will be noticed that in 1884, the first year of organized effort, there were only two associations, a gradual increase following apace with the development of the social mind.

An estimate of the present social interest and participation in the recorded pleasures may be made. Football contests attract the most attention due to college influence. Intercollegiate

TABLE XXII, SHOWING THE DEVELOPMENT OF MORE OR LESS DISTINCTLY ORGANIZED CLUBS DEVOTED TO THE PROMOTION OF PLEASURES OF PHYSICAL ACTIVITY (INCLUDING COLLEGE CLUBS).

CLUB.	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
Baseball	1	1	3	3	3	2	3	3	3	3	3	3	4	4	4	3	3	4	3	4	3	3	3	4	4
Roller Skating	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Track	1	1	1	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Indoor Athletic	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Tennis	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Bicycle	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Football	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Military	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Boating	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Golf	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Bowling	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

"meets" are in favor with the townsfolk, who even subscribe heavily for them. High school contests are in favor, for serious effort is aroused by the stimulus of college activity. Baseball vies with football for social recognition. During the summer months a team is organized, supported by the business men, which plays weekly games with neighboring towns. In addition to college track "meets," there are school contests as well as an annual county "meet." Tennis tournaments and boating parties provide a common form of amusement. Sunday river-picnics are in favor with the families of laborers. Golf, bowling, bicycling, and military drills are less significant.

All the pleasures recorded except roller skating have been accepted as socially advantageous. The history of this amusement illustrates the popular test placed upon such activity. A rink opened in the winter of 1906 attracted all lovers of the sport. For several weeks differences of class were disregarded. No censure caused a selection of devotees. Gradually, however, a boisterous class began to predominate, resulting in an intergradation of "sets." The modest element finally withdrew, at the same time censuring the other and setting up a class barrier. The line of demarkation became almost coincident with that between the "religious" and the "worldly," and subsequently those who wished to conform to the moral standards of the community found that they could not attend the rink. This meant a blow to the skating craze, and the manager of the rink ceased business.

Pleasures of Receptive Sensation

During the years of Blankton's increasing social homogeneity, pleasures of receptive sensation, like those of physical activity, have tended to be controlled by groups. In this case as in others a unifying social consciousness demanded more stable forms of coöperation.

This tendency to group action may be estimated by comparing the period previous to 1884 with that which followed. In the earlier years there was but little concerted effort. In 1863 a plan was adopted to celebrate every third Independence Day, the two neighboring villages joining in the celebration and having the festivities on intervening years. The day was one of common participation in diversified pleasures, as athletic contests, dancing, speaking, and display of fireworks. Not only residents of the three villages enjoyed the occasion, but persons from the hamlets and agricultural section round about. Merchants financed the celebration, expecting full reimbursement. In summer months the old-fashioned rural camp meeting was a frequent attraction. This pleasure is classed as sensational inasmuch as the part of the townsfolk was that of the on-looker. Frenzied emotionalism afforded amusement and excited curiosity. Occasionally a roving band of gypsies, pitching their tents near by, attracted many to study their primitive manner of life, to listen to their weird tales or professed divinations, or to barter for curios. The street fakir, coming at intervals of a week or two, broke the monotony of dull summer evenings. Procuring a license, he would locate upon a favorable street corner, play his tunes, crack his jokes, and sell his wares to those whom his words enticed. Inevitably a hundred or more would stand patiently through the evening, gratifying a craving for excitement. The one-ring circus which frequently "struck" the town had more than its share of admirers. The main street would be crowded by a group eager to hear the music and see the clown or freak. The tent seldom had empty seats. There was also the annual county fair, which all who could attended. These, with the few holiday festivities, completed the list of events which relieved the oppressive quiet of town life. Most of these pleasures are seen to be of ex-

ternal stimulus. Coöperative measures for amusements were few indeed. The community was ever eager for sense stimulation but had not reached the stage of social unity to resort to artificial means.

In 1884 the population began to arouse itself to common action. Old forms of pleasure were not abandoned, but in addition to these new ones were initiated. The first evidence of the new spirit was seen in the formation of dancing cliques. Previously a dance was made public, announcements being posted for all who could pay the bill. It often proved so boisterous that self-respecting people gradually withdrew to form exclusive associations or to give private dances, which became so successful that they were often repeated. Lodges and other societies gave parties to a selected coterie. Although the social "sets" had oft-times only a tacit organization and a changing personnel, nevertheless common action persisted. (See table XXIII.)

TABLE XXIII, SHOWING THE DEVELOPMENT OF MORE OR LESS FORMALLY ORGANIZED CLUBS OR ASSOCIATIONS PROMOTING PLEASURES OF RECEPTIVE SENSATION.

CLUB.	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
Dancing	1	1	1	2	2	2	3	3	3	3	3	3	3	3	3	3	3	4	4	4	4	4	4	3	3
Card	2	2	2	3	3	3	3	4	4	4	4	4	4	4	4	4	4	2	2	3	3	3	4	4	4
Men's Social .....	..	1	1	1	2	2	2	2	1	1	1	1	1	1	1	1	1	2	2	1	1	1	1	2	3
Firemen's .....	..	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Public Entertainment .....	..	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1
Public Celebration....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Band .....	..	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Agricultural .....	..	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

The churches soon caught the spirit of coöperation and endeavored to form clubs of a purely social nature, though generally in vain, for the responsibility of church activity devolved upon them, and religious criticism limited the number of amusements. Only one church club has persisted throughout the period.

An organization that has attracted considerable attention is the Firemen's Association, which gives annual parties and holds occasional fire-drill contests with neighboring villages. Its weekly drills are the boast of its members and the pride of the ever expectant group of townsfolk.

The local band enlivens summer evenings with concerts upon the street or in the park, the public being sufficiently interested to equip the association with instruments, music, and uniforms. When no special attraction is forthcoming, an excitement-seeking crowd paces back and forth upon the main street, coveting companionship and social intercourse and hoping to chance upon the unusual—a runaway, perhaps, or a fight.

Other associations for the promotion of pleasures of receptive sensation are mentioned in the table. It is noteworthy also that the public regards the merchants as an informal association to engage circuses, street performers, or aeronauts and plan for celebrations, carnivals, parades, and holiday observances. There are a few sensational activities originating from individual stimulus but depending upon social action. Theatricals are of this class. In 1886 an auditorium was erected by a dominant man and equipped for use as a theatre and a popular assembly hall. Managers have secured occasional performances for one night or a week, but the plays have been mediocre. Persons with critical tastes are limited to a very few, whereas those who seek excitement of any sort are regular patrons. The success of such theatricals has been affected in recent years by the moving picture show. In 1906 two companies opened houses, giving evening performances with frequent change of program. These shows, though given in ill-ventilated and unsafe store buildings remodeled for the purpose, have been well attended.

Certain pleasures of informal coöperation are determined by the season. In the winter sleighing parties are popular. In the spring tramping parties visit the sugar bushes of the surrounding country, not for the physical exercise but for novel amusement. In the summer canoeists seek the groves along the river, ever inventing some interesting and unconventional manner of entertainment. Hay-rides are also in favor. It is observed that these pleasures prevail among the younger folk of the churches, because they are among the few that are not under the ban of criticism. The summer outing has become increasingly popular with the rising economic status of the population. Extravagant trips, however, are not possible for many. Only a favored few can visit the Pacific coast or the New England states. Somewhat

more accessible are the northern lake resorts, where families spend several weeks of the hottest season. Most people are content with a short vacation at a neighboring lake. To the average family such recreation is highly appreciated. As one expressed it, "We have such a good time that we spend the first half of the year getting ready for it and the second telling our friends how we enjoyed it." The pleasure of relating the event is as keen as the anticipation and the realization. Short visits during July and August cause a shifting of the population rendering voluntary association unstable for the season.

The discussion of sensational pleasures is not complete without a description which reveals how the community controls the extension of amusements and protects itself against those that are harmful.

No pleasure has met the weight of criticism that has been brought against dancing, the opposition to which has come largely from religious circles. Previous to the past decade preachers openly denounced it. Sunday school instruction forbade it, as did home injunctions. Such sentiment gave rise to a selection of classes. The inevitable argument of the opposing class was that the amusement leads to immorality, though not essentially immoral itself. The motives of those who have persisted in dancing are several. A few attribute their love of it to the stimulating exercise and a somewhat larger number to the excitement of being in the crowd. The majority, however, appreciate the sensory stimulation of music, rhythm, gaiety, and intimate social intercourse. Dancing therefore appeals more to the young than to the mature. The latter often make the remark that the pleasure has lost its charm for them. Their only remaining motive is "to be with the crowd." The history of the community manifests a gradual weakening of the opposition. Prolonged experience has proved that the dangers are not so great as they were portrayed to be. With the reaction the churches have ceased their criticism in part, some having even made bold to give dancing parties. High school clubs, alumni associations, and other societies have taken advantage of the change of sentiment with little fear of intolerance.

Card playing, while strongly opposed by the conservative ele-

ment of the community, has not been openly condemned. In this case, too, opposition has come from religious forces. At least two-thirds of the church members have regarded card parties as bad form. The pressure has been too severe for the younger element, and open rebellion has often resulted. In some cases young persons shun the church for no other reason. To meet this situation the churches have resorted to various games as substitutes, but with little satisfaction to those who have become accustomed to the sense stimulation of card playing. Present criticism rests chiefly upon the use of prizes. The testimony of players is that there is not a desire for the prize in itself, but for the excitement and exhilaration which the prize makes possible. Some regard it a duty not to accept the reward in case it is won, on the ground that it might appear that the contest was entered for gain, making it a case of gambling.

Theatricals have not been severely condemned, perhaps for the reason that there were fewer of them and the public was not endangered by excess. Furthermore, their low grade has been sufficient argument against attendance. In case of local-talent dramas, large patronage has been customary, with few instances of criticism.

At the innovation of the moving picture show, there was an immediate adjustment of public opinion. Elders held judgement in abeyance or wavered from one extreme to another after the first appearance of the amusement. Some, attending the shows and finding nothing objectionable, gave approval. Others were conservative. Churchmen were inclined to criticise, but their charges were unfounded. Little more could be done than to brand the pleasure as a waste of time and money. The majority accepted the shows with little hesitation. Persons of all ages and classes attend, for the pictures afford a sense stimulation not attained elsewhere, and there is ever a certain novelty to be found. In the summer of 1908 it was observed that many shop workers frequented the performances. An inquiry showed that men working at the confining activity of the machine demanded interesting pleasure at the least physical effort and mental exertion.

Pleasures of Emotion

Religious worship has been the chief pleasure of emotion during the whole development of Blankton. The church has ever been a social center, its varied activities affording something for people of all tastes. To say that many regard their relation to the church as one of duty is not to say that they are not bound by the peculiar emotion that the relation affords. The conscious or unconscious value of the pleasure is well estimated by the amount of time, effort, and money that is devoted to the church. Remarkably convincing, too, are the expressions of pride that churchmen make concerning the work with which they are affiliated.

The Sabbath service of worship affords the primary emotional pleasure. With two exceptions ritualism is not employed in the churches. The majority of the worshippers attending a service that is inelaborate and often barren, consisting of individual and concerted reading of scripture and repeating of prayers, congregational and choral singing, and pulpit address. The main emotional element was formerly the sermon, which by becoming more critical has recently taken a secondary place, to be superseded by music. Small voluntary choirs lead the singing. The college church has the assistance of students who have been trained, but with this exception trained voices are few. In the smaller churches the singing is done entirely by the congregation. In spite of these limitations, however, singing maintains its influence, and though lack of musical knowledge limits the number of songs, the familiar few are the more enjoyable because they present little difficulty and suggest pleasurable associations. Invariably the announcement of an old familiar hymn elicits a hearty emotional response. It is frequently remarked that the old hymns are much better than the new.

No small effort is exerted by church societies to make auditoriums attractive for religious worship. Furnishings are improved as fast as the economic condition of the people will permit. Floral decorations serve the emotional purpose. Every possible aesthetic appeal is deliberately made, for it is recognized that beauty increases the significance of worship.

The prayer meeting is an important emotional pleasure. Services are held for both young and old. The selective process which it maintains year after year is somewhat more strict than that of the Sabbath service, and persons of closer sympathies affiliate. A subtler emotional atmosphere pervades the meeting, and ultra-religious people invariably declare that it is the most "precious" and "inspiring" of all. In case the emotional element is absent, the service is regarded as "unspiritual."

Of somewhat minor significance is the religious revival. Only three considerable revivals are recorded by the newspapers. The first was held by the Adventists, the result of which was the formation of a church, which has never grown since the first decade. The second was a union revival, the only one of its sort ever held in the community. It was characterized by a high tension of feeling, expressing itself in subdued emotion and enthusiasm. Many new affiliations resulted, with few reactions. The third was a series of services conducted by two young men of the Salvation Army, who were permitted to work in one of the largest churches. Their methods were unconventional, sensational, and boisterous. Immediately large crowds were attracted. Many persons found pleasure merely in the excitement produced by those emotionally aroused. While one of the leaders played a banjo and the other sang, a body of "personal workers" passed among the disordered congregation persuading scores to come to the altar and make a pledge of conversion. Because of the informality many were induced to attend regularly who otherwise would not have entered a church, and no small number fell victims to the sway of emotionalism. The result of several weeks of such effort was the so-called "conversion" of several hundred persons, mostly young men and women. As might be expected a violent reaction ensued, which has since brought revivals into disfavor. A large proportion of those who professed conversion soon began to neglect the church activities to which they had so suddenly pledged allegiance. A few persisted due to the continued effort of loyal churchmen. Revivals are now countenanced only as they are conducted by each individual church in a modest and conventional manner under the direction of the usual leaders.

Even the funeral has gratified an emotional craving of certain

types of the population, giving opportunity for expression of sympathetic feelings. Of course it has always stimulated curiosity, a pleasure of another sort. In the earlier years funeral services were attended by large crowds, and many boasted that they were never absent. Long sermons were preached, often containing a strong note of warning and not infrequently condemning—in a restrained manner the life of the deceased. In case of the death of a leading citizen places of business were closed, and services were held in church auditoriums to accommodate the crowds. Violent expressions of emotion were common. With the increase of critical judgment there has been a marked reaction against this way of doing. Funerals are less often held in churches; the elaborate service is discouraged by the clergy; and social restraint eliminates the curiosity seeker.

Interest in the emotional pleasure of charity is insignificant because of the lack of philanthropic demands. In addition to the benevolent causes of the church, appeals brought to general attention are occasional and few. In case of disaster the social mind acts promptly. At the time of the extensive forest fires in the Great Lake Region in 1908 the community responded generously. Committees canvassed the town securing donations of money and supplies. Entertainments provided a considerable sum. When accident befalls one whose financial condition is thereby embarrassed, an intense emotion stimulates eager assistance. The sentiment in such crowd action is egoistic in origin but altruistic in expression.

Organized emotional pleasure is extensive in the form of fraternal associations. There are Chapters of six lodges: Masonic, Knights of Pythias, Oddfellow, Maccabee, Woodmen and G. A. R., each of which has its corresponding association for women. In table XXIV is recorded the number of members in each, as well as the percentage of the population.

At first there was some opposition to secret societies on the part of the churches, but this has now disappeared except in the instance of the United Brethren society whose stand is creedal. In the recent economic development the lodges have had a rapid growth, because of the improved financial status of the laboring man. Though they combine in lesser degree pleasures of other

TABLE XXIV, SHOWING PRESENT PARTICIPATION IN FRATERNAL SOCIETIES.

MEN'S ORGANIZATION.	Membership (July, 1909).	WOMEN'S ORGANIZATION.	Membership.	Total.	Percentage of Population.
Masonic	203	Eastern Stars	90	293	9.1%
Odd Fellows	161	Rebeccas	136	297	9.9
Woodmen	131	Royal Neighbors ..	22	153	5.1
Knights of Pythias.....	100	Pythian Sisters	32	132	4.4
Maccabees	52	Lady Maccabees ..	98	150	5.0
G. A. R.....	51	Women's Rel. Corps	42	93	3.1

types, their chief bond is emotional, seen in the ideals of fraternity, mutual aid, and charity. Promoting emotional pleasures of so high an order, the lodge compares well with the church as a socializing force.

Pleasures of Ideation and Thought

In the first period of Blankton's history there was little interest in pleasures of ideation and thought. The most popular form manifested was the "spelling school." This amusement was frequently repeated on winter evenings, often affording speculation and gossip for the whole population. Others were subordinated to the physical and sensational pleasures demanded by the robust pioneer folk.

With the rise of a social consciousness the community began to establish intellectual pleasures. In 1885 a reading room was opened; a Chautauqua Association was founded, continuing at the present time under a different name; a Dramatic Club, which immediately received public recognition, staged its first drama. In 1890 the school manifested an interest in voluntary intellectual pleasures, forming an Oratorical Association which united with the state league. Debates were later added to its activities, and contests arranged with neighboring schools. The teaching staff supplemented the work of the Association by planning occasional exhibitions, when recitations and orations were delivered. Pleasures of ideation and thought are today regarded

as the chief recourse of scholars in breaking the monotony of routine.

In table XXV is given a record of the various associations promoting intellectual amusements. Their activities have not been dependent upon the economic development of the town to any such degree as pleasures of other types. Their growth has been natural and gradual, coinciding with the spread of education and educational ideals.

TABLE XXV, SHOWING THE DEVELOPMENT OF ASSOCIATIONS PROMOTING PLEASURES OF IDEATION AND THOUGHT (NOT INCLUDING COLLEGE ORGANIZATIONS).

ORGANIZATION.	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
Reading	1	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	2	2	2	2	3	3	3	3
Vocal Music	1	1	1	1	1	1	1	2	2	2	2	3	3	2	2	2	2	2	3	3	3	3	3	3
Instrumental Music ...	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	2	2	2	2	2	2	2	2
Dramatic	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2	1	1	2	1
Oratory	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Debating	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Alumni	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Public Lecture	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	2
Art	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

The community has never established a public library, the reason being that the college library of 20,570 volumes has been accessible, as well as that of the high school. An inquiry into the kinds of reading most common has revealed that little general interest is taken in anything but fiction. Of the books drawn from the college and high school libraries by residents of the community over 95% is fiction. The Reading Room for men and boys, maintained by the Civic Improvement League, consists largely of current literature. Small libraries of fiction are conducted by managers of drug stores, supplying a persistent demand. (See table XXVI.)

As a consequence of the influence of the college a wide-spread interest in music and art has been created. As table XIX shows, 45.79% of the enrollment of the School of Music is of local residence and 36% of the School of Art. Several resident teachers conduct training classes in instrumental music.

Another outgrowth of collegiate influence is an increasing in-

TABLE XXVI, SHOWING APPROXIMATE NUMBER OF WORKS OF FICTION DRAWN FROM PRIVATE LIBRARIES ESTABLISHED FOR PUBLIC USE.

Year.	Number of Libraries.	Approximate Number of Books.	Average Number Drawn Weekly.
1904	1	200	30
1905	1	250	40
1906	3	600	115
1907	2	450	90
1908	2	525	110
1909	2	600	125

terest in public lectures and entertainments arranged by the student body. Whereas daily lectures are seldom visited by the townsfolk, chapel lectures of all sorts are well patronized. Recitals by the School of Music, given monthly, are exceedingly popular.

Comparatively speaking, pleasures of ideation and thought are extensive, ranking in importance with pleasures of physical activity. They are stimulated largely by social initiative, the impetus of external causes, with the one exception of the college, being insignificant. This type of pleasure, like the other three described, has been evolved by common action and made secure by formal social organizations.

VIII

Unorganized Social Control

Public Opinion

Public opinion is an efficient means of social control. Several factors coöperate here. First, the population is limited, permitting the formation of group judgement within a short period. Individual sentiment is passed from person to person in a geometrical progression. A dominant idea receiving momentum from the authority of an influential man or group of citizens claims the attention and allegiance of all without losing much of its force. Examples of this fact are frequent at the time of elections, when some issue is at stake which enlists many on each side

or leaves all in a condition of uncertainty. Public opinion is often determined immediately by the sweep of some attendant influence. Such was the situation at a special election in August, 1909, when the voters were asked to determine whether a franchise should be granted to a power company to lay wires throughout the city, furnishing electricity in competition to a company which had had exclusive control. The cause of public dissatisfaction was high rates. To many this was not a personal consideration for the use of electricity is not general, much of the sentiment being therefore sympathetic. Naturally some did not have decided views on the measure. On the night before the election large posters were scattered broadcast declaring the advantages of a new company. Such reasons as these were stated: cheaper electricity, more wide-spread opportunity for its use, wholesome competition, stimulation of industry. On the morning of election all voters were attracted by the poster. The desired effect was produced upon those who were wavering and a two-thirds vote carried the measure. A reactionary movement was attempted after the polls were opened by members of the Board of Trade, who came to the conclusion that whereas the proposition might ultimately be advantageous, it would have the effect of opposing the financial interests behind the established company, whose coöperation the Board was just then courting. During the day strong effort was put forward to change the public judgement, but to little avail for the posters had caused a conviction that public policy required the measure.

The efficiency of public opinion is also augmented by the intimacy of the population. Friction is avoided, ensuring the spread of ideas. Little more than half of the residents are of an age to be considered a part of the volitional group, so general acquaintance is possible. The community is also bound by the stronger ties of friendship and fraternity. Many are subject to like stimuli, and like ways of thinking and acting naturally follow. The advance of public opinion by intimacy is illustrated in family allegiance. Families are seldom divided in church affiliation. Church rolls are made up largely of a number of family groups. The same situation is evident in politics. It is a common saying that if a Smith is a Republican, all Smiths are Republicans.

Group opinion is prevailingly uniform in regard to political measures for public welfare. Elections which require special judgement reveal this fact. It is counted upon by politicians that groups will tends to the same opinion, whether they are of blood relation, fraternal bond, or religious association. It is understood that a religious body will manifest a common judgement regarding an election for the regulation of liquor selling. It is understood that various economic classes conform to a type in balloting on a measure concerning public expenditure or investment.

The immediacy of public opinion is also determined by the prevailing willingness to coöperate for the general good. A measure does not have to make a path for itself by the destruction of individual prejudice. Social sentiments have an open field. They grow from a groundwork of common social desire. A unified opinion regarding such a measure as bonding for public improvements is easily attained as a consequence of well established interest in common welfare.

That social opinion is immediate does not argue that it is fickle. The history of the group has shown that the very opposite is increasingly true. Permanence is a marked characteristic. This is traceable to the unity of the social mind. Reverses of public action are not frequent. The most conspicuous example is high license. Reactions have not been immediate. Periods of license or of prohibition have been long, averaging about seven years.

Belief

The wide-spread interest in religion, as indicated in another chapter, suggests the prevalence of controlling tenets of belief. With the expansion of religion there have developed various systems of theology, determined in their varying forms by the standards of the churches. Certain prominent doctrines are held in common by all religionists, as well as by many who are indifferent to organized religion. A few of these doctrines are worthy of mention, because of their powerful influence and control over the thoughts and actions of the population. Whereas systems of theology, as such, are not consciously held by any great percentage of the population, nevertheless doctrines are tenaciously ad-

hered to and often doggedly defended by religious enthusiasts who take pride in their positions.

A doctrine held most commonly and having perhaps the deepest controlling influence is that of an all-seeing God, kingly in power, arbitrary or "all-sufficient unto himself" in nature, avenging in spirit. The kingly notion is somewhat uncritical. God is generally conceived as a great, ruling personage, sitting upon a throne, his abode being a heaven above. The thought of God as Law or Mind or a Central Principle of things is uncommon. The conception is of an exalted man-like being, so transcending human nature as to be divine, though in being like man. Seeing all things, and having the power to avenge all evil, the God of popular conception controls the action of those whose belief in him is sufficient to elicit respect, fear, and obedience. The controlling motive is fear. That God avenges is common assertion. Not infrequently it is claimed that disaster, sickness, death, or misfortune, such as befalls members of the community, is God's vengeance for a sin or a life of evil. It is seldom questioned that God has the power to interfere with the processes of nature and life to bring to pass such an act of vengeance. The miraculous power of the Diety is not challenged. He is omnipotent, all men being creatures of his will, the action of which is determined by the manner of life of his subjects, that action being sometimes immediate, sometimes postponed, but always inevitable.

With a sway almost as broad as the above doctrine is the tenet of belief that God is a providing God. This offsets to a certain degree, in the popular mind, the harshness of the former doctrine. The same God who is thought of as arbitrary and avenging is thought of as provident. He has ordered the universe for the sake of his creatures. He is planning for their welfare now; and whereas he may be arbitrary in avenging, he will also be arbitrary in doing good. It is commonly held that he can and will intervene in the process of law and nature to do good to him whose faith or prayer avails. The doctrine is supported from time to time by coincidences which are taken as indications of God's providence acting in a special way. Where a special act of providence is not forthcoming upon a religionist's appeal, the common explanation is that there was a lack of faith.

In addition to the two doctrines mentioned, there exists also the tenet of man's depravity or natural corruption. It is emphasized that he is controlled by evil propensities unless rescued from his natural condition by the saving grace of God. Evidences of the wide-spread acceptance of this doctrine are to be found in the common idea of conversion. Without the experience of conversion, man remains in his natural corruption and is doomed to utter destruction. No power of his own can save him from the wrath to come. At the time of conversion, he is regenerated, is given a new nature, rises from his condition of depravity, and enters upon the divine life. Of corresponding significance with this, is the idea of the "saints" or "God's people" as set over against the "worldly" or the "sinners." Such emphasis being laid upon conversion, it is natural that those having the experience should be marked off severely from those without it. Those in communion with the churches are generally regarded as the "saints," the "saved," or "the chosen of God." Those without church affiliation are ranked as the "worldly." The weight of the distinction is oftentimes too heavy for sincere and earnest people, who are consequently brought into church affiliation when such is not wholly according to their tastes. In recent years this doctrine, more than any other of importance held by the religious folk of the community, has tended to weaken. An intimate knowledge of many of the so-called "worldly" has often revealed a spirit as benevolent, loving, and controlled as that manifested by the religionists. Such actual refutation of the theory of the situation, has tended to weaken the effect of the latter, at least in the minds of consistent, logical thinkers. Nevertheless the sway of the doctrine is by no means destroyed. Even in the summer of 1909 a popular and well-attended convention in one of the churches waxed enthusiastic and eloquent in the discussion of the following subject, "Resolved: that the bible teaches that by the fall in Adam every child is born into the world under condemnation, because of its nature, and is under God's wrath and is worthy of hell."

As persistent as any belief still current among the people of the community is the tenet of supernaturalism. It might be expected that the community under the influence of its college,

might have a large percentage of persons who take a position of scepticism or agnosticism on this point. But such is not the case, due to the fact that the institution is a religious college, controlled by religious leaders who are careful to direct and bulwark the teaching of the institution to prevent the radical tendency often seen in universities or schools where free thinking is made possible. The scientific teaching of the school, thus guarded and offset, is not sufficient to discredit the long-existent idea of the supernatural. The power and authority of natural law is commonly recognized, yet it is asserted that such law is but an agency in the hand of God to accomplish his purpose for creation, and that he may at any time intervene in the natural course of things to do that which is not possible under the reign of law. He is not bound by law but is above it. The miraculous finds little challenge within the community. In Sabbath schools and churches, biblical miracles are accepted as a matter of course. It is regarded that scepticism along the line of the supernatural is an evidence of the lack of piety, and a strong pressure is brought to bear upon the mind of the individual to hold him to the belief of the past. Rationalistic explanation of the miraculous is frowned upon and in many circles is absolutely forbidden.

Mention may finally be made of the doctrine of future reward and punishment. There is a marked tendency here. The doctrine continues to be commonly held. In a modest way it is strongly emphasized. Yet the emphatic insistence of a previous period is not evidenced. There is less willingness on the part of public leaders in religion to go into details regarding the nature of the future. There seems to be a general unwillingness to follow the logical lines of the doctrine, yet all are reluctant to give it up or leave it untaught. Men generally concede that a belief in both future reward and punishment is the one great controlling force of a man's ethical life. Tendencies to universalism are therefore strongly opposed. Scarcely a person in the community takes the position.

A general summary of the theological status of the community may serve, with the foregoing details, to indicate the sway that belief has over the social mind. The controlling element of the popular belief is fear not love. The ethical side of religion is

not emphasized so much as the arbitrary. So-called social religion of the terminology of Ross¹ is not yet born, except in the mind of a few of the advanced thinkers of the community. It is not preached from the pulpit. Early New England theology is still in the ascendancy, modified in its harsher aspects. A reaction against such belief has not appeared. It is still an individual matter. Consequently the community knows no consistent atheism, has little reactionary scepticism, has almost no agnosticism, as compared with its dogmatism, and is characterized by theological indifference where tenets of belief have not a dominant influence. Speaking generally, the religionists hold in suspicion the hypotheses of science. Not infrequently the doctrine of evolution is opposed by the clergy and the laity. Institutions of learning are sometimes criticised from the pulpit for their rigid scientific spirit, which, it is maintained, is destructive of religious experience. Students are commonly warned of their danger upon their departure to large institutions of learning. The general tendency of the religious community is conservative.

Conventionality

Conventionality, also, is a significant power for social control. Individual action becomes immediate stimulus for social action through the intimacy of the population. Any favorable action causes imitation for two reasons: desire for similar social recognition and fear of disapproval or ostracism in case of neglect or failure.

A status of "culture" is a prominent convention. The community has its social elite, whose position is determined by sustained aesthetic display, sociability, hospitality, coöperation in cultural activities, support of social, religious, and educational clubs, possession of educational degrees, and economic rank. The desire to be classed with the culturally elite is a powerful motive for the acquisition of the semblances of culture. Those that are limited financially are handicapped unless they possess natural talent or attraction sufficient to cover the deficiency. It is apparent that those who have little reason for a claim of social

1. E. A. Ross, "Social Control," p. 196ff.

recognition are most liable to resort to the acquisition of things indicating wealth and position. They dress well; sustain a well-kept home, good lawns, and serviceable vehicles; provide the best educational advantages for their children; and strive to acquire a name for philanthropy and integrity.

Conventionality also imposes upon the individual the necessity of manifesting an interest in religious, cultural, and economic activity. He receives immediate social ostracism who withdraws himself from coöperative effort. Church attendance becomes a social demand, and persistent refusal is accepted as sufficient reason for suspicion and condemnation; hence most of the population is church-going. Sympathy with educational institutions; support of cultural clubs; patronage of exhibition, benefits, and musicals; coöperation in efforts for civic improvement—all these are necessitated. The individual is required to give personal impetus to town development. He is expected to trade with home merchants, and if he persists in going to out-of-town shops he is frowned upon and even chided by editors of the papers. He is pressed into attendance upon mass meetings, caucuses, and public gatherings of other kinds.

The requirement of conventionality extends to matters of public sociability and in so doing serves to break down social barriers and clear a way for an easier approach of coöperation. Sociability is seen in greetings upon the street, where manner of address is cordial. It is understood that the lack of formal presentation shall not stand in the way of greeting a fellow-townsmen. Those that have dwelt in the community from childhood are designated by their given names, even though they have attained old age, but newcomers receive more formal recognition. Conversation upon the street is common, friends invariably stopping to pass a word of greeting. Groups are to be found congregating upon corners or in shops at evening time for a short chat. Familiarity between shopkeepers and patrons is growing into a custom, for mere civility on the part of merchants is regarded as coldness, a sufficient ground for resentment. Never is condescension tolerated in social greeting; there must be mutuality and good fellowship.

Gossip

Gossip serves as a weapon to compel social action. Though its prevalence is not apparent on a superficial observation, a more careful investigation reveals its dominant influence and its reactions. Its prevalence is enhanced by the small number of the population and the intimate social intercourse. Those most subject to its control are persons whose activities bring them before the public. The preacher is its first victim. His official and personal doings are a common topic of conversation. His actions, expressions of belief, and his very sentiments are curbed by social criticism. To a lesser degree the teacher, the lawyer, the doctor, and the merchant are under fire. But to emphasize the professional man in this respect is not to undervalue the fact that gossip is universally a regulating force. The tradesman, the mechanic, and the common laborer feel its sway. The members of the family are subject to the gossip of the neighbors; the members of societies, to that of associates. The individual cannot hide his actions from the observation of his fellows. Fear of criticism or ostracism—for fear is the primary factor—drives him to action commanding the favorable comment of his ever-alert acquaintance.

And gossip has its achievements. It effects like-mindedness, for its darts are aimed at the unusual. It levels individual action to the social standard. It trains the individual to recognize the abnormal, the undesirable, and the questionable. It assists in determining his mental sanction and frames his sentiments and ideas. The establishment of social habits is a further consequence, types of social action being necessitated by its process of eliminating certain actions. It finally develops a critical ethical sense. It not only drives but inspires a man, leading him to weigh his deeds to attest the value of his fellow's criticism; and the resulting selective process reacts favorably for social efficiency.

Moral Valuation

Immorality is easily detected within the community because of the familiarity of the townsfolk with the lives and affairs of their

associates. A moral valuation naturally follows, and those having a sense of self-respect covet the high estimation of the members of the group. Moral action is regarded as personal expediency and develops into a social ideal. It has a social efficacy as well, for out of the individuals ethical standards grow the social standards. The efficacy of social valuation can be comprehended by a consideration of some of the prominent moral standards of the community.

Attention may first be directed to respect for law. It is a fact clearly apparent that lawlessness is severely condemned by the popular mind. The awfulness of crime is socially magnified, whereas misdemeanor is tolerated in no light manner. The facts recorded in table VI, under the discussion of the juridical activities of the town, indicate the attitude referred to. It was seen that crime is almost absent, and that arrest for petty misdemeanors is not frequent. Law breaking is reduced to a minimum, except in the case of drunkenness, assault and battery, and violation of city ordinance. Much of the drunkenness must be attributed to a roving part of the population rather than to stable members of the community. Assault and battery is naturally associated with drunkenness. Frequent as is this type of lawlessness, public sentiment is strongly against it, regarding it as decidedly immoral. Violation of city ordinance is not considered unethical to the degree that drunkenness is. Violators are usually regarded as stubborn citizens, whose offense is more a breach of conventionality and social "fair play" than a violation of right. In the matter of theft there is a sharp social opposition. Stealing is regarded as debasing, and the thief is publicly denounced and is ostracised by all. The efficiency of the opposition is well indicated by the fact that from May, 1905, to December 31, 1908, there were only eighteen arrests for theft and larceny. Two striking cases of arrest may be cited to reveal the public sentiment. In November, 1908, a man was arrested for stealing coal left by a local company in a car on a railroad siding. This case became the subject of general comment throughout the community. Censure of the individual was exceedingly severe. Some persons even went so far as to produce facts regarding the family history of the miscreant to show that he came of bad stock

and therefore was inevitably an undesirable citizen. He received little or no sympathy, and his sentence was generally commended. A second case indicates the stability of the standard of respect for law under a peculiar test. In the spring of 1909 a very popular citizen, an United States official, was arrested for the embezzlement of \$1900 of government funds. The announcement of this arrest came as a shock to the community and was not believed until full proof had been obtained. At first the sympathetic reaction of the townsfolk was so great that a popular subscription was started to cover the deficit. The crime was not condemned; the error was explained as a moral slip rather than a deliberate fraud; and for two weeks popular sympathy eclipsed the standard of respect for law. But as the facts of the case came to be published, stern and incriminating as they were, the wave of emotion receded and the dominance of the social standard was again restored. With this reaction came a public condemnation of the individual's action, a judgment which has since remained stable.

The peculiar light in which the criminal is thrown is suggested by the popular curiosity which he arouses. A crowd will gather about the jail windows till police interference is necessitated. The news of an arrest is quickly spread throughout the town and furnishes subject for conversation for several days. There is speculation upon the nature of the crime and the details of the arrest, and rumors are passed out as final until a confusion is recognized and the necessity of a true report realized; then the herald of the facts is eagerly received.

Social demand for temperance is also severe and is enforced by the immediacy of public condemnation. The social pressure is so strong that churchmen, professional men, or persons in any public service capacity are restricted. Even moderate use of liquor is not tolerated and falls to a minimum during periods of prohibition. The evil effects of drinking are emphatically taught both in the Sabbath and day schools, while the predominant number of homes teach temperance by an insistence upon absolute refusal of the use of liquor. The social estimate of the drunkard is almost as low as that of the thief. He is ostracised from all communal activity. With few exceptions excessive drinking is

confined to that part of the population who have little or no social influence, and the group protects itself from them by moral and physical action.

Standards of sexual morality are rigid. Only five arrests for rape are recorded in the juridical period discussed. Licensed prostitution is unknown, while unregulated prostitution is well restrained by public sentiment. Licentious youths are easily detected, condemned, and socially ostracised. Refusal to homes is an inevitable punishment. The group maintains a restraining force by its immediate tendency to suspicion.

Commercial ethics are standardized, for the community is sensitive to fair play. Persons who dodge the payment of bills are dubbed "dead beats," a designation which becomes widely known and tends to cling with a remarkable persistency. The characterization is regarded as sufficient to bar a man from association which he might otherwise enjoy. Underhand means of competition are also frowned upon. Deliberate bankruptcy, once unknown among the townsfolk, has only of recent years appeared, but always among a congregating element of the population, it being understood that members of the genetic group, that is, those of hereditary standing, will not resort to such subterfuge. On the whole, business thrift and integrity commend favorable criticism.

Although the religious tendencies of the population insure a strong opposition to profanity, there has never been an entire escape from its prevalent use as in the lumbering and early agricultural period, especially on the part of the rougher folk. It is not infrequently heard upon the street and in public places, and though the law forbids it, little public effort is made to check the nuisance. Sentiment, though severe in certain quarters, is not united enough to prevent it.

Observance of the Sabbath is well regulated by prevailing moral standards, so the day is usually quiet, affording rest for all. A few shops are kept open, but not at public demand, for frequent petitions remonstrate against it. Racing, ball playing, and all other boisterous sports are tabooed, leaving driving, motoring, and boating as the main diversions sanctioned. Sunday excursions, and in fact all traveling by rail on the Sabbath, are

condemned; but in spite of this the low rates offered by the railroads attract a weekly average of fifty persons during the warm season.

Asceticism

Asceticism is a strong factor in social control. Its strongest sway is within the religious classes, but it is reflected in the ethics of the whole community. The basis of its dominance is the idea that religion is primarily a negative thing; that its demands are abandonment, exclusion, and denial. Very recently there has been a slight wavering of its sway because of a more critical spirit, coming with the advance of education; the rationally conscientious type of character prevailing over the austere, and the critically intellectual type of mind over the dogmatic emotional.

The effects upon moral life of the ascetic emphasis are salutary and otherwise. On the one hand it leads to an excellent piety, especially among logical persons, who of course are found in all the churches. Regarding the great demand of the religious life to be abandonment of all pleasures, practices, and habits which may lead to indulgence, and being consistent in their religious profession, they manifest a type of life which from the negative point of view is above grave reproach. Such men are made examples for social conformance and exert a wide-spread influence. On the other hand asceticism stimulates hypocrisy, for many who lack initiative are swept into nominal acceptance of an ascetic standard of life which they neither adopt with any degree of sympathy nor maintain with rational judgment. Their action inevitably becomes unharmonious with their profession. To them is ascribed one position when they really support another, so that they are driven into a double course and find themselves in inconsistencies which they naturally conceal.

Another result just as apparent though not so general is a reaction to disavowal and libertinism. Persons having this experience, either as a consequence of disapproval of negative ethics or in disgust at hypocritical tendencies, reject the standards imposed upon them and demand free course. Cases of this reaction

are most frequent in families of exceedingly austere parents, who impose a manner of life upon their children to which the latter must blindly conform.

Custom : Social Inertia

By way of contrast, to indicate the forces opposing social effort for group efficiency and to suggest in part what inertia must be and is counteracted, a discussion of the working of custom is made to supplement that of the six factors of organized social control already presented. Evidences of slavish adherence to the customs of the past are manifest on every side, none of the fields of social activity being free from its retarding influence. The community by placing itself under the authority of custom retards the end sought in coöperative measures and hinders both natural and artificial advancement.

Activities of institutionalized religion, especially forms of worship, are under this restraint. Crudities are manifest which are clearly the result of past action and not of deliberate intention. Many habits are persistently retained which prove destructive to the beauty of service and to harmonious thought. Careless ushering, undignified manner of collecting offerings, laxity in reading and singing, and diverted attention are survivals of a day when such things were less inconsistent. Custom furthermore shows itself in manner of ventilating churches, efforts of speakers to make use of opportunities for ventilation being often frowned upon. It is not infrequently remarked by old churchmen that the newfangled idea of opening all the windows is atrocious and tends to give everyone a cold. Nor are churches renovated according to the standards people maintain in their homes. The custom followed in a time when renovation was regarded too expensive oftentimes persists in the present day. Aesthetic standards, as held by individuals of church groups, are not maintained by the groups themselves. The group standard inevitably falls lower. The reason is the weight of custom. A corresponding inertia is seen in the methods of church work. A careful investigation has shown that committee work in churches is illogical, tending to be left to the direction of one or a few lead-

ers, a survival of a time when a few were compelled to take the initiative. The original nucleus of a church group is without exception the most active. It asserts its authority and the newer addition allows it to do so. The prevailing sentiment is that the one who has always done a particular branch of the work is best fitted to continue. Early oligarchial habits prevent the rise of a spirit of democracy to a certain degree, much as the latter is sought. Sub-organizations of the church feel the weight of the past. Their activities broaden less slowly than their numbers increase. Interest is liable at all times to wane, and artificial stimulation is constantly resorted to. One weakness lies in the fact that outworn methods of work are so persistently retained. This is seen in Sunday schools. Past methods of class division, of teaching, of government, and of entertainment hold the field, when they have become manifestly unscientific. In this respect the Sunday school falls behind the day school. The children feel the difference unconsciously and react, and the Sunday school becomes, therefore, less dignified, less authoritative, and less educational, losing much of its social efficiency. In all phases of church activity, the conservatism which naturally surrounds religion has its burdening influence. There is a manifest tendency to be suspicious of innovation, which characterizes the group more than it does individuals of the group. Tradition is more often the standard of authority than practicability.

Education, too, has felt the weight of social custom. Educational activities of recent years, however, have broken away from the restraints of the past, so that the course of progress has been less obstructed than in the case of religious activities. Methods have been modernized by the stimuli received from without the community, such as come from legal demands and university influence. The social inertia of the local community has thus been counteracted to a large degree. Insufficient instruction has been guarded against by stricter demands in the choice of teachers. The use of obsolete text books has been prevented by careful supervision. The tendency to superficial class-room work has been checked by insistence upon high grade standards. The danger of scattered interests on the part of the scholars has been met by a well graded curriculum. The possibilities of ill health has

been avoided by good sanitation, indoor drills, and outdoor exercise and sports. The tendency to over-emphasis on play has been corrected by regulation of sports. Each of these advances, however, has been against social inertia. Absolute success in none is manifest, in spite of thorough effort, because of the weight of this inertia. The natural tendency of the community is to let the system become static. Advances made have been at a struggle on the part of leaders who have received stimulus for their efforts in instruction received elsewhere in schools teaching high ideals of pedagogy. The success of such effort is best attested by the fact that the local school stands high in the estimation of university inspectors and ranks well with the schools of even larger cities.

Nowhere has the weight of custom borne so heavily, however, as in matters of public welfare and utility. Example after example is brought to the observer's attention, showing the retarding effect of past manners and methods on present-day social conditions of this sort. A number of such examples may be mentioned somewhat in detail. Especially remarkable is the present arrangement of buildings upon the main street of the city. The whole arrangement is haphazard and lacking in plan or forethought. Earlier constructions, limited by economic stringency, were inartistic. Later buildings have shown an increasing aesthetic design, yet the beauty of such constructions is marred by the unsightly store or shop buildings of the earlier day. As a result the main street presents a motley appearance, having occasional brick or stone blocks with interspersing wooden buildings more or less unsightly and unsafe. Of the 51 business structures on the main street, 36 are older wooden structures of the type mentioned, being small and accommodating only one shop or business concern. The remaining 15 are more modern, being constructed of brick or stone, are more artistic, and are fitted to accommodate, in nearly every case, several business concerns. Whereas the latter type of building has tended to locate near the central part of the business section, yet the individual blocks are not all contiguous, being separated in several places by the older type. The older type is one and two stories, the newer, two and three. In recent years the erection of buildings of the older type has

been prevented by legal restriction, on the ground that wooden structures are a public menace. Stone, brick, or steel covering is demanded. The law does not touch the old structures, however, custom being stronger than social initiative in this respect.

In connection with the discussion of the type of structures, the location of shops may be spoken of. For the most part all mercantile establishments are located upon the main street, according to the custom of the early days. A few shops of less significant proportions have located on adjacent streets for a half-block away from the main street. The crossing of the two main streets determines the center of business activities. The larger shops are attracted toward this center. Beyond this, the arrangement of shops is determined largely by the economic status of the concern itself, the better organization seeking the more adequate structures. Consequently a most haphazard arrangement of shops is presented to the view of the observer. A social inertia has prevented a localizing of shops. The incongruity of the situation is best revealed by a detailed enumeration of the order of shops, stores, hotels, churches, and other organizations located in the business section upon the one main street. On one side the order is as follows: residences, grocery, street, residences, street, school, river, flats, electric-light plant, race, grist mill, feed barn, residence, street, excavation, foundry, alley, hardware, bazaar, harness store, post office, meat market, shoe store, grocery, street, drug store, tailor shop, jewelry store, restaurant, barber shop, motion picture house, shoe store, grocery, alley, hardware, meat market, milliner shop, barber shop, cigar and refreshment store, grocery, street, drug store, dry goods, shoe store, clothing, pool room, printing office, alley, printing office, jewelry store, sporting goods and musical instruments, restaurant, bowling alleys, street, hotel, grocery, blacksmith shop, residences, etc. On the other side, starting from the same place, as follows: manufacturing district, residences, swamp, river and race, street, blacksmith shop, junk shop, cement block manufactory, garage and repair shop, street, public building, implements, alley, shoe shop, bakery, grocery, bakery, express office, milliner shop, street, barber shop, meat market, bazaar, bank, confectionery store, general store, alley, hardware, dry goods, furniture, bazaar, clothing and shoe

store, drug store, street, hotel, alley, confectionery store, grocery, barber shop, furniture, store, meat market, alley, residence, grocery, alley, livery, church, tin shop, residence, residence, blacksmith shop, feed barn, street, residences. The order is readily seen to be incongruous in many cases, being determined not by efficiency but rather by past conditions. Professional offices are grouped in a better manner, adequate provisions being made for such in the more modern type of business structure. They are generally located on the second or third floors of business blocks. Remaining floors are occupied by lodges or are fitted as living apartments. Custom determines that shops shall be located upon the first floor of business blocks.

Management and regulation of stores reveals the influence of the past. In the early days of a community general stores are common, practicable, and economical. Such was typically the case in the early life of Blankton. Merchants appealed to the various needs of their customers, a general store carrying several lines of goods. With the growth of the community one-line stores increased. Yet the custom of the general store persisted. One very typical general store remains to this day, while several retain the custom of carrying some goods of other than the main line. There are cases where the grocery has added a small stock of dry goods as well as the more customary crockery. Drug stores have fountains, sporting goods, wall paper, stationery and magazines. Hardwares carry some implements as well as harnesses, cement, and plaster. Shoes, dry goods, and men's furnishings are another grouping. As a result of such combinations stores often present a crowded and ill-kept appearance.

Custom still dominates in several other respects. Careless manner of keeping store windows persists. Some stores seldom change a window display, whereas even the most progressive are elaborate in display only at holiday occasions. Display goods are placed upon shelves in front of stores, often to the inconvenience of the public. Delay in repairing store furnishings is common. Little expense is incurred by artistic improvement of interiors. Hours of business also reveal the effect of the past. Stores are opened before working hours in the morning and during most of the year remain open until trades ceases. The merchants oc-

casionaly agree to close stores at an early evening hour, either seven or eight. Such agreement persists for a time but inevitably falls because of the carelessness of some in keeping the agreement. At times the newspapers endeavor to call attention to the laxity that is evident, but the weight of a long established custom is too heavy a pressure.

Custom also causes the toleration of nuisances which otherwise might be eliminated. Meat markets, following old methods of sanitation, are not always free from bad odor. The public is slow to forbid the storing of hides within the city limits in spite of danger to health. Regulation of barns and poultry yards is not sufficient, for the custom of the agricultural period restrains public sentiment from extreme action. Scores of telephone poles, set in haphazard manner along the main street, detract from the appearance of the thoroughfare as well as obstructing the view. Old buildings are made more unsightly by paper signs tacked upon them. There is little systematic billposting, every available space being a catch-all, in spite of the action of the Civic Improvement League, for such was the manner of the past. The same social inertia has prevented insistence upon protection of grade crossings, only one of twelve dangerous places being safeguarded by switchman and signal; while the others are neglected with the inevitable result that serious accidents are frequent. Records of surveys and underground pipings have been kept in a slovenly manner till very recently, when serious difficulties have been encountered; and even today past methods overshadow the need of foresight.

In conclusion, mention may be made of the custom of regulating and furnishing homes in an old-fashioned manner, without advantages of baths, running water, furnaces, electric lights, telephones, etc. Many also retain the home-woven carpet, while few are adorned with polished floors and rugs. An over-furnishing of rooms is still characteristic. Ill-ventilation and damp, neglected cellars invite the spread of fever. The village is dotted in summer with small gardens, a large part of the population raising vegetables for the supply of the household. Whereas the persistence of this custom of gardening is an economic advan-

tage, it is destructive to the artistic appearance of property, for plots are often planted in most obtrusive places.

Another case of the retarding effect of social inertia is seen in the attitude toward a change in the kind of time used. Since the foundation of the community, the population has adopted the so-called "local time," being the sun time for the locality, rather than the standard time for the section of the country. For many years the former was used exclusively except by the railroads and hotels in the town. Factory whistles, church bells, and local regulators were ordered according to the local time. As long as the population remained small and had little time or occasion for travel, the conflict of time was insignificant. The opposition of the few who were inconvenienced by the twenty-eight minutes difference in times was not sufficient to change social sentiment. But as the population increased, bringing many who had more interests outside of the community, there came a demand for the use of standard time. The demand, though not wholly availing, brought the matter to a compromise. The announcement of public gatherings began to be made according to standard time. A new opposition resulted inasmuch as the confusion inconvenienced those who were not aware of the compromise. In response to this announcements were made with specific reference to the time indicated. Though this was a troublesome necessity, it was persisted in for several years, until the whole community had become thoroughly aware of its inconsistency. Then a proposal was made that the community determine definitely upon standard time as official. The matter was discussed in the papers and upon the street until public sentiment was fully aroused. A vote was taken by local officials adopting standard time. An interesting series of actions followed. Part of the industries adopted it consistently. Others nominally adopted, but really retained the former time of opening and closing. The churches and schools followed the latter example. A part of the population still persisted in the use of the old time, the large percentage of the others adopting the compromise of the churches and schools. Custom thus prevented a consistent and thorough reversal of communal action.

IX

Conclusion*Summary*

A summary will serve to present a brief and unified answer to the question underlying the study that has been made. It is apparent to one acquainted with communities of the Great Lake Region that Blankton conforms to a type of village which is being gradually transformed into a small city. The prominent characteristics will be recalled: distance from a metropolis; an industrial center of an agricultural section; favorable surface, soil, and climate; successive natural resources; a stable genetic growth; a homogeneous demotic composition; a population with long established American habits and little ethnic disturbance; a gradually developing communal consciousness, well unified for nearly a quarter of a century; and a body of people cherishing discussion, affiliation, and organization for the attainment of group efficiency.

In considering the coöperative activities a rigid process of elimination has been maintained with the purpose of covering the whole field and selecting the most representative and fundamental things. What the community does *to itself* is generalized in the following propositions. (1) It unites to take advantage of environmental opportunities, to form organizations, to demand conformance of individuals' economic motives to social needs, to inspire emulation of the efforts of dominant men,—all for the purpose of developing industry and with the result of establishing new manufactures; raising wages; gradually increasing the population; increasing the income of the laboring class, elevating their standard of living in harmonious proportion, and effecting their social interest and efficacy; and withal causing a satisfactory distribution of wealth with few extremes of riches or poverty. (2) It creates a preëminent interest in local elections and though not radical in its choices effects an improving form of government with detailed division of labor, securing just administration by rational and only slightly prejudiced balloting and by sustained critical pressure; and attaining through its governing

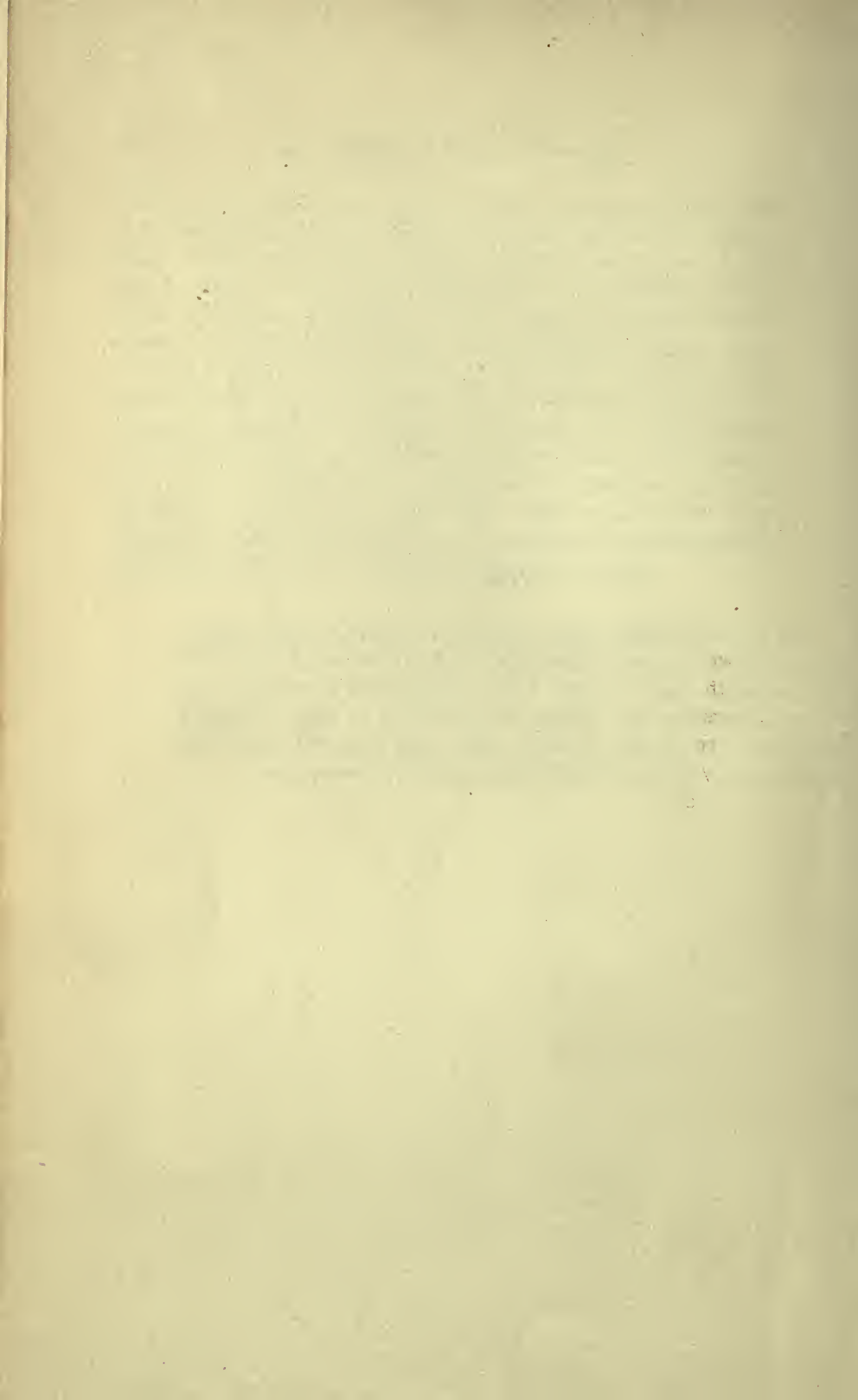
board public economy, and security against danger, disease, and crime. (3) It imitates individual efforts for town improvement and not only establishes but reacts favorably to the efforts of public-welfare associations, with the result that the beauty, sanitation, and philanthropy of the city and the educational and economic opportunities of its citizens are advanced, the whole tendency being stimulated and sustained by the press as a primary factor. (4) It coöperates widely in institutionalized religion, making the church the social center and effecting a promotion of benevolence, philanthropy, and culture with a consequent unification of sympathy and volition and the establishment of public morality; yet failing, through persistent maintenance of extensive denominationalism, to economize effort and procure efficient leadership. (5) It develops an increasingly extensive and intensive system of education, being responsive to the stimulus of superior and rival institutions; and maintains its standard by vital interest in educational activities and by the application of more and more rational criteria as tests of success. (6) It unifies group feeling, thought, and action by crystallizing natural forms of social pleasure into definite types, protected and perpetuated by a growing formality of organization; and through a conscious selection permits the survival of such physical, sensational, emotional, and intellectual pleasures as not only afford a temporary satisfaction of desire but make for the physical vigor, mental health, and intellectual advancement of the individual and the solidarity of the group at large. (7) It develops six *primary* factors of unorganized social control—public opinion, belief, conventionality, gossip, moral valuation and asceticism—which, though not made effective through the agency of organization, are nevertheless socializing forces under the direction of the social mind which produce an increasing consciousness of kind, sympathy, and concerted volition so effective as to establish types of feeling, thinking, and doing, little by little overcoming social inertia and making for unity in thought and morals.

And by these achievements the community blazes a trail for the onward march of democracy. If it is agreed that a practical democracy means what it meant to Aristotle: a natural as opposed to an artificial aristocracy, that is, the rule of the fit at the

willing recognition and voluntary choice of the majority, then it is evident that a village community of the type studied approximates democratic ideals—political, economic, and social; political, for there is free opportunity at caucus and election, a minimum of bossism and graft, a social motive in public service, choice of representatives based upon qualification, and a maintenance of justice by social pressure; economic, for there is freedom of bargaining, a just wage scale, a communal sentiment demanding coöperative stimulation of industry for social betterment, and an absence of oppressive capitalism and hostile unionism; social, for there is an elimination of favoritism and class barriers in spite of class differences and an insistence upon equality of rights in the enjoyment of public places and municipal advantages of security, equity, economy, and culture.

Vita

The writer attended Alma College from 1902 to 1906, graduating with the degree of Bachelor of Arts; Rochester Theological Seminary, 1906 to 1907; Union Theological Seminary, 1907 to 1910, receiving the diploma of graduation in 1909; Columbia University during the academic years 1908-1909 and 1909-1910, the degree of Master of Arts being granted in June, 1909.



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